DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF KHULNA, 1891.

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DISTRICT CENSUS REPORT.

No. 776, dated Khulna, the 28th March 1892.

From—B. De, Esq., Magistrate of Khulna,
To—The Secretary to the Government of Bengal, Financial Department.

With reference to Government Circular No. 6T.F., dated the 3rd October 1891, I have the honour to submit herewith a report on the results of the recent census of the district of Khulna.

REPORT ON THE CENSUS OF THE DISTRICT OF KHULNA, 1891.

Head I.—Early History, &c.

The district of Khulna is situated in what may be described as the Dakshin or South Rarh country. The name of Rarh was of course originally given to the high-lying alluvial plains to the west of the Bhagirathi, and consequently, strictly speaking, it cannot be applied to Khulna, which lies to the east of the Bhagirathi. It does not appear, however, that any special name was given to the districts to the east of the Bhagirathi; and as the majority of the inhabitants belonging to the three highest castes, viz., the Brahmans, Kayasthas, and Vaidyas, belong to the Rarhi sub-caste, it may be said that, although the country does not fall within the boundaries originally assigned to Rarh, it has been mainly peopled by off-shoots of the families who originally settled in the Rarh country. The Brahmans of the district are mainly Rarhi, with a small sprinkling of Barendras in some villages. The Kayasthas are chiefly Dakshin Rarhis, except those who live in the southern and western parts of the Satkhira subdivision, who are principally members of the Bangaja sub-caste. These latter belong to the Taki Samaj, and acknowledge the Babus or Rajas of Nunnagar, who are the descendants of the celebrated Pratapaditya, or rather of his cousin Kachu Roy, as their leaders. The Vaidyas are almost entirely Rarhis. They appear to have been established in this district in comparatively early times, and most of the leading families of these castes have some tradition to the effect that they came from other districts to the north and west, but they cannot give any definite information on the subject.

2. It is unnecessary to give any detailed account here of the abovenamed sub-castes, which have been described in various works, and specially in Mr. Risley's recent excellent book. I will confine myself to some brief remarks about other castes and sub-castes found in the district. Besides the Rarhi and Barendra Brahmans found all over the district, there is a small colony of Kanya-Kubja or Kanaujia Brahmans in the extreme north-western corner of the district, in the villages of Gayra and Chandenpur, in the Chanduria Municipality. Some of these families appear to have been established in their present abodes for four or five generations, while the others say that they immigrated seven generations ago. The head of one of the former families told me that his ancestor first came to, and settled in, Murshidabad; but later on, during the troublous times of the Marhatta invasions, they sought and found shelter in the locality in which they have since been established.

3. There are a few Khatri families scattered about in different parts of the district. It is unnecessary to enter into any discussion about the origin of this caste here. It may be assumed as the result of the discussions which have already taken place that they are an offshoot of the Panjab Khatris, who again are descendants of some section of the ancient Vaisya caste. In 1881 there were 514 Chhetris and 196 Khatris. I think that the whole of these 710 persons were Khatris. According to the census of 1891 they number 614 souls. I have met with them chiefly in the Dumuria *thana* of the Sadar subdivision and in the Fakirhat outpost in Bagerhat.

4. By far the two most numerous castes in the district are Chandals, or, as they wish to designate themselves, the Namas or Namasudras, and the Pods. In 1881 they numbered 148,802 and 66,790 respectively. The Chandals were most numerous in the Bagerhat subdivision, which contained 73,852 persons of this caste or nearly 50 per cent. of the total number in the district. Of the remainder, 53,364 were censused in the Sadar subdivision and only 20,913 in Satkhira. On the other hand, the Pods were most numerous in Satkhira, which contained 44,426 persons of this caste, or over 66 per cent. of the whole, and least numerous in Bagerhat, which contained only 1,482 persons; while there were 20,882 of them in the Sadar subdivision. The corresponding figures for 1891 are given below—

Chandal or Namasudra	158,015
Pod	86,030

5. There can be little doubt that this district was originally peopled by the Chandals and Pods, the former occupying the eastern, and the latter the western half of it. They must have originally been hunters and fishermen, the Pods following the latter calling almost exclusively, while some of the Chandals were hunters also. When the higher Hindu castes migrated into the district, they occupied the comparatively high lands on the banks of

the rivers; while the Chandals and Pods were driven into the jungles to the south of the district, or to the low and marshy tracts intervening between the different rivers. Thus, we find all the high caste Hindus settled along the banks of the Jamuna, the Naukhali and its continuation, the Satkhira *khal*—the former of which must have been a river of some size at one time, though it has been silted up now—the Betna, the Kobatak, and the Bhairab, while the Chandals and Pods live in the intervening marshes and in the jungles to the south. The only case in which high caste Hindus penetrated very far south was when Pratapaditya founded Issaripur. He was in search of a safe refuge for himself and his adherents, and went further afield than he would have otherwise done.

6. The only instance we have of a migration into this district in comparatively recent times, except that of the Kanauj Brahmans referred to in paragraph 2, was that of the *Bunas*, who came into the district from west Burdwan and Bankura. According to the census of 1881, there were 1,622 of these; of which more than one-half were settled in the neighbourhood of Khulna.

7. I subjoin a table of the castes which either in 1881 or in 1891 exceeded 10,000 in number—

Name of caste.	1881.	1891.
Kayastha	36,985	38,089
Brahman	28,654	29,701
Kaibarttas	25,895	24,487
Chamar and Muchis ...	26,154	29,154
Jaliya	20,964	16,284
Napits	16,289	17,404
Kapalis	14,720	16,033
Goalas	14,021	12,549
Vaishnavas	12,939	6,753
Barui	11,983	14,048
Jugis	11,085	11,301

8. The Musalmans of this district are divided by themselves into two groups, called respectively Ashraf and Atrap. The word "Ashraf" is the plural of Sharif and of course means the noble. The word "Atrap," on the other hand, is the plural of "Tarap" and means directions or "sides." As contradistinguished from Ashraf it means in this district, and I presume in some neighbouring districts, "low-born" or "plebian." I have, however, never heard the word used in this sense in Bihar or in the North-Western Provinces, or seen it so used in Persian or Urdu literature. Be that as it may, there is no doubt as to the signification attached to the two words in this district by the Musalmans themselves. The word "Ashraf" is scrupulously confined to those families who are pure Musalmans by extraction. It is only they who use the tribal titles of Sayyid or Mir, Shaikh and Khan. I have not come across any family of Moghal extraction in the district, or anybody calling himself Mirza or Beg. On the other hand, the Atraps are clearly descendants of converted aborigines or semi-Hinduized aborigines, such as the Chandals and Pods They candidly admit their inferiority to the Ashraf, and carefully avoid the tribal titles used by them, except that of "Shaikh" which has fallen on evil days, and is arrogated by many who have no sort of claim to it. In addition to the title of Shaikh, which serves to mix up the Ashraf and Atrap to some extent, the latter have distinctive titles of their own, such as Sarder, Shahna or Shana, Ghazi, Moral, &c. As in the case of the Hindus the Ashraf who migrated into the district took up their abode on the banks of the rivers, while the Atrap, like their unconverted brethren, dwelt in the jungles in the south of the district or in the marshy tracts which lie between the rivers.

Head II.—Movement of the Population.

A. Increase and decrease as compared with 1872 and 1881.

9. This district was created in 1882. At the time when the censuses of 1872 and 1881 were taken, two out of the three subdivisions, which now constitute the district, were included in the district of Jessore, while the third formed a part of the 24-Parganas. In the report of the census of 1881 the figures for the Khulna district have been given separately, but figures the for the census of 1872 had to be picked out from the figures for the 24-Parganas and Jessore. The population of what is now the district of Khulna was returned in 1872 at 1,046,878, and in 1881 at 1,079,948, while according to the last census it is 1,177,652; so that between 1872 and 1881 there was an increase of 3·15 per cent. and between 1881 and 1891 of 9·05 per cent. or, taking the whole period of 19 years, of 12·49 per cent.

10. The population of the *thanas* of Khulna, Dumuria, Mollahat, Rampal, Satkhira, and Kaliganj has steadily increased, the population in 1891 showing an advance on that in 1881, and that in 1881 on that in 1872. In the other *thanas* there was a decrease either in 1872—1881 or in 1881—1891. In Paikgachha, Bagerhat, Morelganj, Magura, and Asasuni, the decrease took place between 1872 and 1881, while the only *thanas* in which the populations decreased between 1881 and 1891 were Baitaghata and Kalaroa. I am not in a position to furnish any further explanation of the decrease between 1872 and 1881 than what is given in page 51, volume I of the report on the census of 1881.

11. The decrease in the two *thanas* of Kalaroa and Baitaghata, which has taken place between 1881 and 1891, is, the Magistrate Mr B. De says, "capable of very simple and satisfactory explanations, being in both cases small, but due to very different causes. Kalaroa was in 1881, and still is, the most densely populated *thana* in the district. In 1881 it supported a population of 915, persons to the square mile." There were two towns in the *thana*, viz., Chanduria and Kalaroa in which there were 1,180 persons to the square mile; while in the rural portion the population per square mile was 877. The so-called towns were merely groups of villages, and Kalaroa, one of them, had ceased to exist as a town between 1881 and 1891. Chanduria the town which still exists as such contains no manufacture or other industry, and owes its continued existence to the fortuitous circumstance of a large mart for the sale of *gur* being held in one of the villages included in it. It may therefore be safely asserted that the entire *thana* area is rural, and that the population reached its limit when it rose to so high a figure as 915 to the square mile. After that the population was bound either to be stationary or to diminish. "I know by personal experience that all the land in the *thana* has already been cultivated, and there is no room for any expansion of cultivation; and also that wages of labour have reached their lowest limit in it. While in the southern and eastern *thanas* of the district wages are as high as 5·6 and sometimes even 8 annas a day, in Kalaroa they are 2 annas a day, and only in exceptional seasons they rise to 2 annas 6 pies or 3 annas, or are in some cases supplemented by a meal." In the same way, while the southern *thanas* import labour largely for transplanting and reaping paddy, Kalaroa, like the neighbouring *thanas* of Jessore, which it resembles in many respects, exports it. The decrease in the case of Kalaroa, then, may be ascribed to what may be described as permanent and natural causes, but their effect has been accelerated in the period between 1881—1891 to the recurrence of inundations, which have destroyed the crops and have affected the health of the people.

12. "The decrease in the case of Baitaghata is due to less real and permanent causes. This *thana* consists almost entirely of low and marshy land, except on the banks of some of the rivers which intersect it, where the level of the land has been raised by the deposit of silt." The land in this *thana* is too low yet to be used for permanent habitation. "It is accordingly largely cultivated by people locally known as *dawals* who come from other and more densely peopled *thanas*, erect temporary huts, and after growing and reaping their paddy go away. This temporary population is increased during the reaping season by a population of a still more temporary character, viz., the reapers who are locally known as 'dawals.' Owing to these circumstances the population of this *thana* is largely affected by temporary causes." If a census were to be taken in the hot weather, the population would be found to be much less than what has been returned in 1872, 1881, or 1891, for then all the *doals* and *dawals* would be absent, and only the fixed and permanent population would be enumerated. Even in the cold weather a few days' difference in the dates of enumeration may make a considerabe difference in the result, and there may be a difference even if the census be taken on the same day, due to the difference in the conditions of the harvests of the two years. The crop may be more plentiful, and the harvest more forward in one year than in the other, inducing a larger influx of *dawals*. In 1881 the census took place ten days earlier than in 1891, and this fact may furnish a sufficient explanation of the decrease in the population. I do not know what the character of the harvest of 1881 was. In 1891 the harvest was somewhat affected by the heavy flood which occurred during the year. It is, however, unnecessary to speculate at greater length on these temporary and accidental causes.

13. In the other 11 *thanas* the population increased between 1881 and 1891. It was most marked in Paikgachha and Morelganj, in both of which it was over 18 per cent.; in Mollahat where it was over 17 per cent.; in Asasuni where it was over 14 per cent.; in Rampal and Khulna where it was over 11 per cent.; and in Magura and Bagerhat where it was over 10 per cent. In two of the three remaining *thanas*, Satkhira and Dumuria, it was over 7 per cent., while in Kaliganj it was a little over 2 per cent. In Paikgachha and Morelganj the increase is due to reclamation and cultivation of jungle lands. Both these *thanas* suffered a temporary eclipse in 1881, from which they appear to have completely recovered. In Mollahat the increase is due to the reclamation of *bil* lands. This *thana* showed an increase of 4 per cent. between 1872 and 1881. The population of Asasuni, which decreased by over 11 per cent. between 1872 and 1881, has only recovered lost ground, the population in 1891 showing only an advance of a little more than 2 per cent. on that of 1872. The increase in Rampal is due to the extension of cultivation into the Sunderbans. The progress in this *thana* has been steady and uniform since 1872, as there was an increase of over 10 per cent. between that year and 1881. There is room for much increase yet, and in the absence of any unforeseen calamity, I have no doubt that the population will go on increasing at the present rate. In Khulna there has been a steady increase, though the rate of increase has decreased during the second period, as it was almost certain that it would, the density of the population having reached 700 to the square mile in 1881. Between 1872 and 1881 the increase was over 15 per cent., while between 1881—1891 it has only reached 11 per cent. The increase is due to the expansion of cultivation in the *bil* portions of the *thana*, and in a small degree to the creation of the district, which has added to the population of the head-quarters station. Magura and Bagerhat, the population of both of which had slightly decreased between 1872 and 1881, have more than made up for the loss. In the case of both these *thanas* the decrease of 1881 must have been due to temporary and accidental circumstances, as there is still room for some, though not much, expansion. Satkhira and Dumuria, which have increased by over 7 per cent. between 1881 and 1891, increased by about 3 per cent. between 1872 and 1881. The rate of increase in the

second period has become more than double what it was in the first. In the case of Satkhira, this is probably due to some improvement in the health of the *thana*, which is, however, bad enough still. Lastly, Kaliganj, which shows the smallest increase between 1881 and 1891, showed an increase of over 10 per cent. between 1872 and 1881. I think that cultivation has been extended further into the Sunderbans in this *thana* than in any other in the southern parts of this district, and there is therefore less room for expansion in it. The silting up of the Jamuna has also affected the rate of increase.

B. Difference between urban and rural population.

14. There is not much distinction between the urban and rural population of this district. There are no industries or manufactures necessitating the formation of towns, and almost the entire population subsists on agriculture. In 1881 there were five towns with a total population of 29,246. All of these were in the Satkhira subdivision, viz.—

Satkhira	with a population of		...	... 8,738
Kalaroa	„	„	...	... 6,850
Chanduria	„	„	...	... 2,593
Kaliganj	„	„	...	... 5,681
Debhata	„	„	...	... 5,514

Of these two, viz., Kalaroa and Kaliganj, have ceased to exist as such, and the new town of Khulna has come into existence so that at present there are four towns, viz.—

Khulna	with a population of		...	... 8,667
Satkhira	„	„	...	... 8,550
Chanduria	„	„	...	... 3,445
Debhata	„	„	...	... 5,384

Khulna has come into existence on account of the creation of the district. The population is increasing, and it is necessary for sanitary reasons that the affairs of the town should be managed by a Municipal Committee. The population of Satkhira and Debhata is decreasing, but it is still sufficiently dense to require a municipal administration. On the other hand, the population of Chandhuria, which has remained stationary between 1881 and 1891, is so small that it is scarcely right to treat it as a town and to saddle it with a Municipal Committee. As I have already stated in another part of this report, this municipality owes its continued existence to the fact that there is a large mart for the sale of *gur* in one of the villages comprised in it. This gives rise to a considerable income from cart registration fees, which is the mainstay of the municipality.

C. Migration in search of land, &c.

15. The entire male population of the district is 617,981, of whom 566,109 or a little over 91 per cent. have been returned as born in the district. The following table contains the names of the districts from which large numbers of male people have migrated into Khulna:—

Jessore	...	...	...	17,470 or 2·8 per cent.
Backergunge	...	...	...	14,683 „ 2·3 „
Faridpur	...	...	...	6,367 „ 1·2 „
24-Parganas	...	...	...	4,087 „ ·6 „
Nadia	...	...	...	1,791 „ ·2 „
Dacca	...	...	...	1,373 „ ·2 „
Pabna	...	...	...	1,099 „ ·1 „

No other district has contributed 1,000 or more men to the district.

16. Of the 17,470 men from Jessore, 8,382 or a little less than 48 per cent. were censused in the Sadar subdivision, and 4,817 or a little less than 28 per cent. in the Khulna *thana*. It appears to me that the majority of these 4,817 persons are employed as pleaders, muktears, and *amlas* in Khulna and their dependants, and a considerable portion are boatmen from the Narail subdivision. Some are also engaged in trade in Khulna, Gazirhat, and Phultolla, and only a few are engaged in agricultural work. Bagerhat has also got a considerable number of men from Jessore, as many as 2,896 or about 16 per cent. of the total number. Most of these men are also pleaders, muktears, *amlas* and their dependants. No comparison can be instituted with the figures for 1881, as in the census of that year the birth-place of no part of the population was entered as Khulna, that of those of the Khulna and Bagerhat subdivisions being shown as Jessore; while the birth-place of the residents of the Satkhira subdivision was entered as the 24-Parganas.

17. Of the 14,683 men born in Backergunge, 9,263 or a little over 63 per cent. were censused in Morelganj. Most of these men are cultivators who have settled in the newly reclaimed lands in that *thana*. The 2,975 men censused in Bagerhat are also mostly cultivators, although a few are otherwise employed. In 1881, 12,622 men born in Backergunge were censused in Khulna.

18. Of the 6,367 men born in Faridpur, 1,600, 1,383, and 1,065 were censused in the *thanas* of Bagerhat, Khulna, and Mollahat, respectively. They are mostly boatmen and cultivators. The corresponding number in 1881 was 6,587.

19. Of the 4,087 men born in the 24-Parganas, 1,136 and 1,081 were censused in Kaliganj and Paikgachha, respectively. The majority of these must have been *dawals* or reapers who came to harvest paddy. The corresponding number for 1881 cannot be given, as the birth-place of the entire population of the Satkhira subdivision was at that time shown as the 24-Parganas.

20. The majority of the Nadia men appear also to have been *dawals*. The corresponding number for 1881 was 2,294, the decrease being due, I believe, to the fact that the subdivision of Bongong, from which many reapers come to Khulna, was in 1881 included in Nadia; while in 1891 it formed part of Jessore.

21. I cannot give any definite account of the Dacca men censused in Khulna; but seeing that there were only five women born in that district against as many as 1,373 men, it can safely be asserted that the majority of these people were boatmen, who were passing through the district at the time of the census. They were principally found in the *thanas* of Khulna, Satkhira, Bagerhat, Morelganj, and Asasuni. A few probably belonged to the other classes. The corresponding figure for 1881 was 3,079, showing a very considerable decrease, which is not capable of any satisfactory explanation, as it most probably depends upon accidental circumstances.

22. The same remarks apply to a certain extent to the 1,099 Pabna men. Of these, 673 were censused in the three head-quarters *thanas* of Khulna, Bagerhat, and Satkhira. A considerable number of them was also censused in Morelganj. The corresponding number for 1881 was 573, showing a considerable increase.

23. From the above paragraphs it will be seen that the only immigration of any magnitude, which has been taking place in recent times, is that of professional men from Jessore, and of cultivators from Backergunge. The former have come in search of employment in the courts and offices at Khulna, and the latter in search of newly-reclaimed lands in Morelganj. The other immigration is either very insignificant in its dimensions or very ephemeral in its character. A doctor has probably come from Hooghly, a pleader from the 24-Parganas, a Deputy Magistrate from Calcutta. On the other hand, the reapers from Jessore and Nadia only come for a short period and return to their homes as soon as the harvest is gathered in. The boatmen, again, of Dacca and Pabna do not make any stay in the district, but simply pass through it in going to, or returning from, Calcutta. Of immigrations of older dates I have already spoken. These were of larger dimensions. In the first place all the Hindus of higher castes came into the district at some early period, of which no trustworthy record is available. Then the Ashraf Muhammadans came into the district in the fourteenth century of the Christian era and since then, and lastly the Kanauj Brahmans, Khatris, and Bunas came in comparatively recent times.

24. There is very little emigration from the district. A few professional men have gone to other districts in search of employment and have settled there, but their number is insignificant. The struggle for existence has not yet become at all keen, except in *thana* Kalaroa, and both cultivators and labourers earn enough at home, and therefore do not find it necessary to go to other districts to earn a living. In Kalaroa wages are low, and the landless classes find it necessary to leave their homes to earn something to eke out the low wages they get at home. They do not, however, find it necessary to leave the district, but only go to the southern *thanas* where they help to reap the plentiful harvests, and then return home, bringing with them the wages earned by them in money and kind. In the same way where high caste Hindus, living on the banks of the Kabadak, the Bhadra or the Bhairab, find that they cannot get a sufficient quantity of fertile land in their own neighbourhood, they turn their eyes to the fertile south, obtain a gante or large allotment, settle it in plots with the actual cultivators, and maintain their families on the difference between the rents they receive and those they pay.

Head III.—Varying Density of the Population.

25. The following table shows the density of the population in each *thana* at each census:—

Name of thana.		Persons per square mile at the census of—			Position according to density.
		1872.	1881.	1891.	
Khulna	...	610	704	785	II
Dumuria	...	463	412	434	X
Baitaghata	...	343	387	382	XII
Paikgachha	...	393	373	441	IX
Bagerhat	...	605	602	663	V
Mollahat	...	437	455	533	VII
Rampal	...	284	313	350	XIII
Morelganj	...	373	348	411	XI
Satkhira	...	677	700	751	III
Kalaroa	...	888	915	896	I
Magura	...	613	653	723	IV
Asasuni	...	513	456	523	VIII
Kaliganj	...	509	564	577	VI

26. I have discussed this subject at some length under heading II, and have not many further remarks to make. It will be seen from the above table that Kalaroa still heads the list, as regards density of population, with nearly 900 persons to the square mile. Khulna and Satkhira have a population of between 700 and 800 to the square mile; Magura and Bagerhat between 600 and 700; Kaliganj, Asasuni, and Mollahat, between 500 and 600; Damuria and Paikgachha between 400 and 500; and Baitaghata and Rampal between 300 and 400. Kaloroa, I think, has already reached its limit, and it is likely that in the *thanas*, the population of which is over 500 to the square mile, the rate of increase will be slower than what it has been; while the rate of progress will be very rapid in Paikgachha, Morelganj, and Rampal,

where the population has not yet reached the limit of 500 to the square mile. The case of Baitaghata is peculiar. The resident population will continue to be small for many years to come, but the *thana* will continue to support a large part of the population of the Khulna *thana*.

HEAD IV.—RELIGION.

27. The subjoind table shows the distribution of the population of each *thana* according to religion at the three periods of 1872, 1881, and 1891.

NAME OF THANA.	Total population.			Hindus.			Muhammadans.			Christians.			Brahmos.			Others.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
Khulna...	110,443	127,390	142,015	57,648	64,512	70,686	52,708	62,750	71,139	86	128	172	...	...	8	101	...	
Dumuria	105,954	74,991	79,003	44,943	32,803	38,272	61,000	42,187	40,731	...	1	...	...	...	...	11	...	
Baitaghata	83,253	37,501	37,038	18,004	20,803	22,400	15,162	16,665	14,635	...	33	3	...	...	...	87	...	
Paikgachha	74,351	70,478	83,437	34,654	37,833	48,603	39,283	32,645	34,761	2	...	73	...	...	...	412	...	
Bagerhat	138,500	137,818	151,778	79,143	78,455	84,936	59,367	59,303	66,795	...	...	9	...	...	8	50	..	
Mollahat	48,407	50,478	50,124	27,773	27,037	30,004	20,635	23,441	29,120	...	...	...	...	...	...	39	...	
Rampal	45,160	49,827	55,676	21,608	24,485	27,531	22,984	24,764	27,446	427	578	693	...	...	...	51	...	
Morelganj	67,296	62,670	73,981	25,476	24,129	26,242	41,785	38,541	47,735	35	...	4	...	...	...	...	...	
Satkhira	93,457	96,614	103,634	39,618	37,803	40,506	53,837	58,806	63,128	2	5	3	...	...	...	...	...	
Kalaroa	79,093	81,398	79,775	23,206	22,954	21,557	55,884	58,444	58,218	...	...	...	...	...	...	3	...	
Magura	48,476	82,241	91,044	25,409	38,838	40,235	23,069	43,403	50,809	...	...	...	...	...	...	...	...	
Asasuni	70,276	63,412	71,694	33,618	33,133	37,658	36,652	30,277	34,036	5	2	...	...	...	...	1	...	
Kaliganj	132,060	146,130	149,453	75,685	86,672	84,002	53,346	65,258	65,445	0	...	6	...	...	...	20	...	
Total ...	1,046,878	1,079,948	1,177,652	506,775	523,057	572,665	538,762	555,544	603,995	566	747	963	...	...	16	775	...	

28. Taking the district as a whole, the proportion of the two chief religions was as follows:—

In 1872 ...	Musalmans	...	51·44 per cent.
	Hindus	...	48·40 ,,
In 1881 ...	Musalmans	...	51·44 ,,
	Hindus	...	48·48 ,,
In 1891 ...	Musalmans	...	51·28 ,,
	Hindus	...	48·62 ,,

It will thus be seen that the population of Hindus is gradually but very slowly increasing, while that of Musalmans is equally slowly decreasing. This is entirely due to the fact that the Hindus, owing to their greater adaptability, are in better circumstances than the Musalmans. It is apparently a case of the survival of the fittest. As between Hindus and Musalmans, there is at present very little proselytism, though a few Hindus may here and there lose caste and take refuge in the ranks of the Muhammadans.

29. The numbers of the followers of the other religions are so small that they cannot be compared with the Musalmans and Hindus. It may, however, be mentioned that the number of Christians has increased from 566 in 1872 and 747 in 1881 to 963 in 1891, while there were 16 Brahmos in 1891 against none in 1872 and 1881. On the other hand, there has been a great reduction in the number of "others" as compared to 1872 In that year 775 persons were censused in that comprehensive class, while none was counted in it in 1881, and only 13 in 1891. Those who were placed in the class of "others" in 1872 have apparently been placed in their proper classes in the two subsequent censuses. Of the 13 who have fallen into this class in 1891, 6 are Theists, 3 Jains, 2 Buddhists, and 2 Agnostics.

30. Taking the *thanas* separately, I find that the number of Hindus was in every case, except one, larger in 1891 than it was in 1872. In the six *thanas* of Bagerhat, Mollahat, Morelganj, Satkhira, Magura, and Asasuni, the members of Hindus decreased between 1872 and 1881, but in all these *thanas* they again rose in 1891 to higher figures than those of 1872. The one *thana* in which there has been a steady decrease in the number of Hindus is Kalaroa. On the other hand, in the three *thanas* of Baitaghata, Paikgachha, and Asasuni, the number of Musalmans was less in 1891 than it was in 1872. In Baitaghata the number rose between 1872 and 1881, but between 1881 and 1891 it not only fell but fell below what it was in the first-named year. In Paikgachha and Asasuni there was a very great drop between 1872 and 1881. Between 1881 and 1891 the Musalmans in these *thanas* have recovered some part of the lost ground, but even in 1891 their numbers in these two *thanas* fell short of what they were in 1872. In the two *thanas* of Bagerhat and Morelganj there was a decrease between 1872 and 1881, though in the case of Bagerhat it was only a nominal decrease; but this decrease has been more than made up by the increase which has taken place between 1881 and 1891. It is curious to note that in Kalaroa, where the number of Hindus has steadily

decreased, the number of Musalmans made a large advance between 1872 and 1881, and only decreased by a few hundreds between 1881 and 1891.

31. It is difficult to give any satisfactory and sufficient explanation of all these changes, which depend upon many complex causes. If I hazard any explanation, I do so with great diffidence. All these changes are due, I think, to the greater or less adaptability of the two classes to the circumstances of the different *thanas*, and not to any loss or gain in the vitality of the two religions which, so far as Khulna is concerned, have almost ceased to be active forces. In Kalaroa the struggle for existence has become very keen. The Musalmans in this district are more inured to poverty and want than the Hindus, so in Kalaroa they go on multiplying, although the Hindus have ceased to do so, and are positively decreasing in number. It may be mentioned also that the Hindus have no classes in Kalaroa in large numbers like the Chandals and Pods. If there were such classes, they would probably have competed with the Musalmans even under the privation and want to which they would have been exposed in Kalaroa. It appears to me that it is the competition with the Chandals and Pods which has served to keep down the number of the Musalmans in Baitaghata, Paikgachha, and Asasuni. The Chandals and Pods are extremely hardy, industrious and thrifty, and their habits, which are almost amphibious, specially fit them for living in these *thanas*. It is true that the Muhammadans in these *thanas* are nearly all of them descendants of converted Chandals and Pods, but their very conversion has wrought changes in them which have rendered them unfit to compete with their unconverted congeners. In the first place they have ceased to be fishermen, and consequently have lost the amphibiousness which is of such great service to the Chandass and Pods; and in the next place the consciousness that they once belonged to the conquering religion, the polygamous habits which they have adopted, and the seclusion of their females have all combined to render them pleasure-loving, quarrelsome and indolent, and have detracted from their character for hardihood, thrift, and industry.

32. The principal seats of Christianity in this district are *thanas* Rampal and Khulna, where there are small communities of converts. They have apparently both prospered, for the number of the Khulna community has exactly doubled between 1872 and 1891; while that of the Rampal community has increased by over 62 per cent. It is clear that in both cases the natural increase of the communities has been supplemented by the admission of converts. There was one solitary Christian in Dumuria in 1881, but he has dropped out of the ranks between 1881 and 1891. I remember he was counted in the preliminary census, and he must have died or left the *thana* before the final census. Baitaghata had 33 Christians in 1881 and only three in 1891. The other 30 must have migrated to some other *thana* in the interval. On the other hand, Paikgachha, which had only two Christians in 1872 and none in 1881, had as many as 73 in 1891. This must be an offshoot of the Rampal community. Bagerhat, which had no Christians in 1872 or 1881, had 9 in 1891. Morelganj had 35 in 1872, none in 1881, and only 4 in 1891. In 1872 the Morrells were living in Morelganj, and they and some of their employés must have been the Christians censused in that year; and the 4 Christians censused in 1891 are the Manager of the Morelganj estate and the members of his family. Satkhira had 2 in 1872, 5 in 1881, and 3 in 1891. Asasuni had 5 in 1872, 2 in 1881, and none in 1891; while Kaliganj had 9 in 1872, none in 1881, and 6 in 1891. All these are, I believe, members of a few scattered families of converts.

33. Brahmoism, it will be seen, has made very little progress in this district. The 16 persons who were censused as such are the members of three or four families resident in Khulna and Bagerhat *thanas*. There are others, no doubt, who are more or less inclined towards Brahmoism, but they hesitate to cut themselves adrift from their Hindu neighbours, friends, and relatives.

34. The existence of a curious sect came to my knowledge when I was testing the census schedules in the Dumuria *thana*. They are locally known as "Bhagawanies." They are not mentioned in compilation sheet No. VI prepared in the Census Superintendent's office, though there are 12 of them—6 males and 6 females—entered in sheet No. VIII. Their actual number must be somewhat larger. They appear to me to be a sort of rustic or rural Brahmos. They have been named "Bhagawanies" on account of their belief in "Bhagawan" or the one God, as distinguished from the numerous gods of the Hindu members of the lower classes of the Hindu community; and in a few instances even Musalmans, who had become dissatisfied with the accepted doctrines of their religions, or with their lots in their respective communities, have joined this new sect. They are, however, not strong enough to break with their castes openly, and in most matters conform outwardly to caste rules.

Head V.—Infirmities.

35. The number of insane persons censused in 1881 and 1891 in this district have been compared in the following table:—

A. Insanity.

Census of	Total of all ages.			0—4			5—9			10—14			15—19			20—29			30—39			40—49			50—59			60 and upwards.			Unspecified.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1881 ...	333	285	618	4	5	9	15	8	23	15	13	28	21	21	42	79	42	121	72	58	130	52	84	136	31	43	74	43	38	81	1	3	4
1891 ...	277	269	546	1	1	2	15	5	20	13	6	19	28	15	43	62	56	118	67	61	128	58	62	120	17	40	57	16	23	39	...	...	...

It will be seen from the above that, while the population of the district has increased by 9·05 per cent. between 1881 and 1891, the number of insanes has been reduced by over 11 per cent. during the same period. It is impossible to say which of the two censuses was more accurate in this respect. It will, however, be seen on a reference to the table given in page 204, volume I of Mr. Bourdillon's report on the census of 1881, that the average number of insanes in 10,000 persons in Bengal according to the census was 4·43, while in 1872 it was only 3·06. Taking the former figure as the standard, the number of insanes returned in 1881, which gives 5·7 insanes to every 10,000 persons, seems to have been somewhat exaggerated, and the number returned in 1891, which gives 4·6 insanes to every 10,000 persons, appears to be nearer to the mark. It seems to be probable that a wider signification was given to the term insanity in 1881 than in 1891. In the latter year only such persons as were entirely unable to take care of themselves on account of their mental infirmities were ordered to be counted as insanes. It is, however, not improbable that some enumerators construed the term more strictly than others.

36. The proportion between male and female insanes rose from 85·6 females to every 100 males to 97·1 females to every 100 males. In this respect the figures for 1891 show a greater divergence from the Provincial standard than those of 1881. According to the census figures of 1881, there were only about 70 insane women to 100 insane men in the whole of Bengal Proper. I do not, however, think that this greater divergence furnishes any reason for distrusting the figures for 1891. On the other hand, I am inclined to think that the difference between the numbers of male and female insanes at the census of 1881 was due to a considerable extent to the concealment of the fact of derangement of mind in women. In page 206, volume I of his report Mr. Bourdillon suggested that this was not altogether improbable, and I am not aware of any reason for the large difference elicited by the figures of 1881. The usual causes of insanity, viz., progress in civilization, with its consequent wear and tear of nerve tissue, consanguinous marriage, and general ill-health, affect men and women in a rural district like Khulna to an almost equal degree. The only cause which affects men in a greater degree than women, viz., the use of drugs and spirits, does not operate to any large extent in this district, where the men are extremely temperate and abstemious. They certainly smoke ganja, though not in excessive quantities, and this fact may cause the small difference between the numbers of male and female insanes which the figures of 1891 show.

37. I do not wish to lay much stress on the figures for the different age-periods. Having checked a very large number of census schedules, I am fully impressed with the fact that little or no reliance can be placed on the ages entered in most of them. I found many of the enumerators to be singularly careless or perverse about entering the correct ages of women, and not a few instances came to my notice in which enumerators put down their own mothers or aunts to be younger than their own sons. However, as the figures for the age-periods have been given, I may point out that the figures for 1881 and 1891 show a great deal of similarity for the age-periods between 15 and 59, and that the divergence occurs mainly in the periods before and after these limits.

38. Taking the *thanas* separately, it is curious that Dumuria has the largest number of both insane men and women, while the population of the *thana* is a little less than ten per cent. of the total population of the district. The insanes in the *thana* are more than 15 per cent. of the entire number. On the other hand, Bagerhat supplies the smallest number, both absolutely and in proportion to the district figures. The population of this *thana* is about 13 per cent. of the entire population of the district, but the insanes consused in it represent only about 3 per cent. of the total number of persons so affected. I am unable to furnish any explanation of this divergence.

39. The following table shows the number of blind persons of both sexes, arranged according to age-periods as censused in 1881 and 1891 respectively:—

B. Blindness.

Census of	Total of ailages.			0—4			5—9			10—14			15—19			20—29			30—39			40—49			50—59.			60 and upwards.			Unspecified.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	20	31	32	33	34
1881 ...	250	179	429	10	7	17	13	9	22	7	4	11	7	3	10	27	17	44	16	13	29	31	20	51	29	24	53	104	82	186			...
1891 ...	273	174	447	5	7	12	15	9	24	10	5	15	13	4	17	22	18	40	35	25	60	48	20	68	43	30	73	82	56	138	...		...

40. The number of blind persons censused in 1891 shows a small advance of about 4·2 per cent. on the number censused in 1881. The increase is less than the increase in the total population which as already mentioned is 9·05 per cent In comparison with the Provincial standard of 14·02 blind persons to every 10,000 of the population noted in the table given in page 204, volume I of Mr. Bourdillon's report, the district standards for 1881 and 1891 are both equally low, being in either case only a little more than four in every 10,000 persons. The Provincial standard was, however, raised by the great prevalence of blindness in Bihar, and taking the Presidency Division alone, the proportion was ten in every 10,000. Even this is, however, more than double the rate for this district. I have no reason to distrust the district figures, but I am unable to furnish any explanation of the low rate

of blindness which they disclose, beyond this, that the district is singularly free from the conditions which are injurious to eyesight. "Glare, heat, diet, huts filled with fœtid and pungent smoke, and the attacks of small-pox," which are the inducing causes of so much blindness elsewhere, are almost entirely absent; and the vivid green of the landscape and the cool breezes which blow almost all round the year are extremely soothing to, and good for, the sight.

41. The proportion of blind women to blind men is, according to the recent census 63·7 to 100; while in 1881 it was 71·6 to 100. From another point of view there were 4·41 blind males in every 10,000 males, while there were 3·07 blind females in every 10,000 females. I am not able to furnish any explanation of this difference, and it is not quite unlikely that in some cases blindness in women has been concealed.

C. Deaf-mutism.

42. The table given below gives the number of deaf-mutes as censused in 1881 and 1891 respectively arranged according to age periods :—

Census of	Total of all ages.			0—4			5—9			10—14			15—19			20—29			30—39			40—49			50—59			60 and upwards.			Unspecified.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1881 ...	523	335	858	24	17	41	62	39	101	75	39	114	35	25	60	62	46	108	64	39	103	56	45	101	56	31	87	88	54	142	1	...	1
1891 ...	497	329	826	19	18	37	48	53	101	45	22	67	44	27	71	78	50	128	73	45	118	58	39	97	50	29	80	73	46	119	...	...	...

43. The number of deaf-mutes shows a slight reduction as compared with 1881. The Provincial standard in 1881 was 12·32 to every 10,000 persons. The district rate was 7·9 in 1881, and it has been reduced to 7·01 in 1891. The Provincial standard was, however, raised by the greater prevalence of the infirmity in other divisions, the rate for the Presidency Division being only 8 to 10,000 persons. It is not possible to say positively whether the reduction is due to the more strict exclusion of persons who were not congenitally deaf and dumb; but very careful instructions were given on this point to the enumerators, and it is not unlikely that the reduction is due to a considerable extent to this cause.

44. In 1881, 15 males were returned in the whole population as afflicted with deaf-mutism as compared to 9 females, and Mr. Bourdillon was of opinion that this was very likely due to the concealment of its occurrence among the females of a family. In this respect the present figures show only a slight improvement, the proportion being about 10 females to 15 males; but there is little doubt that even now the number of women afflicted with deaf-mutism has been very much understated. The fact that female deaf-mutes outnumber the males in the first two, while they are outnumbered in all the subsequent age periods is, I consider, very strong evidence in support of such a contention. It is very difficult to conceal the fact that a girl is a deaf-mute from an enumerator, when she is less than 9 years of age, but as soon as she grows older and is married, or otherwise secluded, concealment becomes easy, and was, I have no doubt, in many cases practised. On the other hand, it must be remembered that the number of men in this district largely exceeds the number of women. But this does not explain the whole of the difference, for while there are 8·04 male deaf-mutes in every 10,000 males, the number of female deaf-mutes in every 10,000 females is only 5·8.

45. The figures for age-periods are somewhat erratic, though there is some kind of similarity in the rise and fall of the figures of both 1881 and 1891. The figures for the recent census have been given in quinquennial periods, but for the purposes of comparison with those of 1881 I have given those for persons of 20 and upwards in decennial periods. It will be seen that the largest number of deaf-mutes for any quinquennial period occurred both in 1881 and 1891 between the ages of 5 and 9. It is curious that while the totals of the two sexes in this period are identical, the number of girls was very much below that of boys in 1881; while in 1891 the number of girls rose slightly above that of boys. The numbers for all subsequent quinquennial periods are less than those for the period referred to, and in all cases the females are largely outnumbered by the males.

D. Leprosy.

46. The number of lepers censused in 1881 and 1891, respectively, are given in the following table, arranged according to age-periods :—

Census of	Total of all ages.			0—4			5—9			10—14			15—19			20—29			30—39			40—49			50—59			60 and upwards.			Unspecified.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1881 ..	220	74	294	1	1	2	8	3	11	17	4	21	11	6	17	30	12	42	39	11	50	41	10	51	33	11	44	40	14	54	...	2	2
1891 ...	108	47	155	...	...	...	3	...	3	3	1	4	6	3	9	10	5	15	22	16	38	21	9	30	19	3	22	24	10	34	...	...	...

47. The total number of lepers returned in 1891 is very much below the number which was returned in 1881, being only 52·7 per cent. of that number. In other words, while there were 2·7 lepers per 10,000 of the district population in 1881, only 1·3 lepers have been returned for the same number of people in 1891. It is impossible to explain this difference.

48. I do not, however, think that the figures for the recent census are materially incorrect. Leprosy is not at all common in this district, and the majority of cases that have come to my notice have been of white or anæsthetic leprosy, which the enumerators were directed to exclude from their schedules. Very clear and minute instructions were given on this point, and enumerators were directed to note only cases of black or corrosive leprosy. I do not know whether similar instructions were given in 1881, and cannot say whether the difference in the number of lepers returned in 1881 and 1891 was in any way due to any difference in the instructions given to the enumerators on the subject. It is quite possible that cases of corrosive leprosy in the incipient stages have been omitted by some enumerators. On the other hand, it should be noted that leprosy is not endemic in this district, and that the majority of its victims are to be found among the Bunas, who have come to the district from west Burdwan and Bankura, where the disease is more common than in any other part of Bengal. It should also be noted that if the reports which have come out to this country as to the conclusions arrived at by the Leprosy Commission are at all correct, that body are of opinion that leprosy is much less common in India than it has hitherto been supposed to be.

49. Taking the two sexes separately, it will be seen that, while in 1881 there were only 33·6 females affected with leprosy to every 100 males, in 1891 the proportion has risen to 43·5 females to every 100 males. In this respect the figures for 1891 show a greater approximation to correctness than those of 1881, though it must be freely admitted that even now the existence of a large number of female lepers has been concealed.

50. The popular theory current in this district about leprosy is that it is caused by eating beef; and also by over indulgence in articles of food which have a heating effect. There is, however, no evidence even of a plausible character to support the theory. Beef is scarcely ever eaten in this district even by Muhammadans, and "articles of food which have a heating effect" is too vague and general a description for any conclusion to be based on the supposed effects of their consumption. Leprosy is found to be most common in Bankura, Birbhum, and Burdwan and in parts of Rangpur. As regards the last-named district, it was found that the country where the disease prevails contains marshes and old river beds, is subject to floods, and contains many patches of high and dense jungle. The people themselves were found to be badly housed, clothed, and fed, living in mat huts, and consuming little else but rice and imperfectly cured fish. They seldom leave their homes and intermarry very freely. They suffer greatly from malarious diseases of all kinds, pulmonary phthisis and scrofula being very common, while goitre and cholera are endemic. Some parts of Burdwan, and in a less degree of Bankura and Birbhum, are marshy, and the health of the people is low on account of the prevalence of fever, but in other respects there is nothing common between them, and the parts of Rangpur described above. This district, undoubtedly, abounds in marshes and is subject to innundation, but the people, except in some parts of *thana* Satkhira, do not suffer much from malaria. They live principally on rice and fish, but most of the fish that they consume is fresh and wholesome and not rotten or imperfectly cured. On the whole, however, whatever may be the cause, there can be little doubt that the people of this district enjoy comparative immunity from this dreadful disease.

51. If malarious surroundings have anything to do with the etiology of leprosy, Satkhira *thana* ought to have more lepers than any other in this district. As a matter of fact, however, Satkhira does not enjoy any evil pre-eminence in this respect. As regards male lepers, it stands second in the list with 14 lepers; while Khulna has 20, and Dumuria runs it close with 13. Of female lepers Satkhira has only 5, while Khulna and Dumuria have 7 each, and there are 6 in each of the three *thanas* of Paikgachha, Mollahat, and Rampal.

Head VI.—Education.

52. The following table gives the main facts about the education of the people of this district in 1881 and 1891 respectively:—

Year.	Males.				Females.			
	Pupils.	Literate.	Illiterate.	Total.	Pupils.	Literate.	Illiterate.	Total.
1	2	3	4	5	6	7	8	9
1881 ...	19,905	38,284	510,213	568,402	564	623	510,359	511,546
1891 ...	17,024	53,814	547,142	617,981	551	1,741	557,376	559,671

The two facts which at once attract notice in the above table are—(1) that the number of pupils or persons under instruction was returned to be less in 1891 for persons of both sexes than in 1881, and (2) that the number of literates, viz., persons who can read and write, of both sexes was considerably higher in 1891 than in 1881.

53. The first of these facts does not, however, fit in with the statistics prepared from year to year by the Education Department. These statistics have been given in the subjoined table for each year from 1881 to 1891. As the district was created only in 1882, the figures for the years between 1872 and 1881 are not available. It will be seen that, on the whole, there has been a steady increase, both in the number of schools and of pupils during the whole period. There may have been temporary fallings off in the number of schools of a particular class or of pupils attending them during particular years, but on the whole, the number of schools of all classes, and of pupils attending them, was higher in 1891 than they were in 1881.

Comparative Statement of the number of English and Vernacular Schools with Pupils in the district of Khulna from 1881 *to* 1891.

Names.	1881.		1882.		1883.		1884.		1885.		1886.		1887.		1888.		1889.		1890.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
High school	4	439	4	471	4	491	4	515	4	526	4	506	5	858	5	934	8	1,412	8	1,250
Middle English school	12	643	12	736	12	738	15	890	16	999	19	1,247	17	1,053	16	1,309	20	1,859	19	1,129
Middle vernacular school	41	1,851	42	2,095	50	2,441	51	2,634	49	2,578	53	2,842	57	3,259	57	3,314	43	2,326	46	2,226
Upper primary	64	2,505	53	1,841	62	2,388	71	2,588	83	3,028	83	2,884	85	3,029	87	3,634	101	3,971	103	3,850
Lower ,, ...	615	16,115	660	17,408	770	19,905	782	20,040	872	20,999	906	22,030	1,032	24,928	1,014	25,023	1,076	26,404	1,038	23,700
Special	5	44	3	64	...	...	7	100	4	88	6	23	11	65	13	76	20	118	24	147
Female	11	225	15	389	20	480	28	611	32	691	33	653	26	575	25	572	24	588	10	444
Total ...	752	21,822	789	23,004	918	26,443	958	27,378	1,060	28,909	1,104	29,134	1,233	33,627	1,209	34,862	1,192	36,658	1,257	33,088

54. The reason of the discrepancy between the census figures of persons under instruction and the figures furnished by the Education Department appears to be that a number of persons under instruction must have been described by the enumerators as being able to read and write. The figures furnished by the Education Department must be considered to be more trustworthy than those obtained by the census; but it may be mentioned that a large number of the pupils in the lower primary and special schools, specially in those which are situated in backward parts of the district, only attend schools during a part of the year. In the busy seasons of ploughing, sowing, transplantation, and reaping they are required to look after the cattle, and to perform other unimportant agricultural work, while the adults are busy in the fields. The census was taken in the busiest part of the year, when the reaping of *aman*, the principal crop of the year, was in full riding, and it may be that some of those who are shown as "pupils" in the educational return were not actually under instruction.

55. The progress of education has been very various in different parts of the district. Probably the most advanced part is that which lies on the banks of the Bhairab for a distance of about eight or ten miles, both above and below the town of Khulna. In this tract lie four out of the eight higher class English schools in the district, viz., those of Khulna, Senhati, Daulatpur, and Khararia. The proximity of the head-quarters station and the fact that there are in this tract large and populous villages, inhabited by persons of the Brahman, Baidya, and Kayastha castes, are the causes of its educational advancement. The other higher class schools are situated in the two subdivisional stations of Satkhira and Bagerhat—at Babulia about four miles from Satkhira, where a higher class English school is maintained by a gentleman who is employed in the Central Provinces, Public Works Department, and at Tala where a higher class school was opened about four years ago, and has been hitherto maintained in the face of great difficulties by a few gentlemen, who have been enthusiastic in its support.

56. The middle English and middle vernacular schools are principally situated in the more advanced districts bordering on the rivers, which, as I have stated elsewhere, are inhabited by the higher classes of both Musalmans and Hindus. The southern parts of the district bordering on the Sundarbans, and the marshy tracts intervening between the rivers, which are inhabited chiefly by Pods, Chandals, and the lower classes of Musalmans who are descendants of converted Pods and Chandals, have only a few middle class schools, and even the primary schools are few and far between, and are thinly attended, while many of the latter are either closed, or remain open only in name during the busy seasons of cultivation.

57. The significance of the second of the two facts elicited from first census figures lies in this, that the proportion of persons under instruction and persons able to read and write to total population, is slightly higher in 1891 than it was in 1881. In 1881 among males there were 10·4 persons in every 100 of the population who were either under instruction or were able to read and write, while the number has risen to 11·4 in 1891. The advance among females has been slightly more marked; for while there were only 2·3 females in every 1,000 in 1881 who were either under instruction or able to read and write, the number has risen in 1891 to 4·1 in every 1,000.

58. It will be seen from the table given in the margin of paragraph 432, page 190 of Mr. Bourdillon's report on the census of 1881, that, taking the whole province, there were 91·29 and 99·72 illiterates among 100 males and females, respectively, of the population.

In Khulna the illiterates were 89·6 and 97·7, respectively, in 1881 and in 1891. The numbers have fallen to 88·6 and 95·9 respectively.

59. In 1881 Bengal stood fourth on the list of Indian provinces with regard to the literacy of the people, being below the Central Provinces, Madras, and Bombay and only above the Panjab and the North-Western Provinces and Oudh. It will be interesting to note what place it occupies now. The other provinces have no doubt advanced since 1881, and it is almost useless to compare Khulna, as it is to-day, with the other provinces as they were ten years ago It may, however, be noted that Khulna is still below the standard achieved by the Central Provinces, Madras, and Bombay in 1881 as regards the literacy of the males, though it has almost come up to the last-named of the three provinces. As regards the literacy of females, however, it has advanced beyond the standard reached by Madras and Bombay in 1881, and is only below that attained by the Central Provinces.

60. If we now take the different religions separately, the percentage of population (1) under instruction, and (2) able to read and write, may be tabulated in the nature given below—

Year.	MALES.						FEMALES					
	Hindus—		Musalmans—		Christans—		Hindus—		Musalmans—		Christians—	
	Under instruction.	Able to read and write.	Under instruction.	Able to read and write.	Under instruction.	Able to read and write.	Under instruction.	Able to read and write.	Under instruction.	Able to read and write.	Under nstruction	Able to read and write.
	2	3	4	5	6	7	8	9	10	11	12	13
1881 ..	5 71	11 50	2 46	·25	2 1	13 1	·15	·15	·05	07	7 5	6 9
1891 ..	4 1	12 3	1·3	5·2	7 4	27 3	·18	·55	·014	·054	1·8	14 8

61. The reason of the fall in the number of persons under instruction has been mentioned already. It took place in all classes, except among Hindu females where it was converted into a very slight advance. It was most disastrous among Musalman and Christian females. On the other hand, there was an advance in the percentages of persons able to read and write among all classes, except Musalman women—the most marked improvement being among Christians of both sexes. The number of persons belonging to the other religions are so small that it is unnecessary, and would be misleading, to draw any conclusions from their percentages. It may be noted, however, that of the 11 Brahmo males two are pupils and nine are literate, while among the five females of this community one is a pupil, one literate, and three are illiterate. The 12 Bhagabanas of both sexes are all illiterate.

Head VII.—Language.

62. There is very little to be said on this subject. The language of the district is Bengali, and of the total population of 1,177,652, 1,173,551 have been returned as Bengali-speaking. Of the remaining 4,101, 3,565 have Hindi as their mother-tongue. The remaining 1,536 persons have been returned as speaking Uriya, Arabic, Persian, Urdu, English, Nagri, Kaithi, Deb-Nagri, Sonthali, Marhati, and Pashtu, while one woman has been returned as having an unspecified mother-tongue. The persons who have been returned as having Urdu, Nagri, Deb-Nagri, and Kaithi as their mother-tongue, have been grouped with the 3,565 who speak Hindi. In the next place I doubt very much whether anybody in this district speaks Arabic or Persian as his mother-tongue, and it is very likely that the 41 persons who have been returned as doing so are merely Bengali-Musalmans, who are credited with some knowledge of the classical languages of Arabia and Persia.

Head VIII.—Castes.

I.—Musalmans.

63. I begin with the Muhammadans, as they form the largest section of the population of the district. The total population of the district is 1,177,652, out of which 603,995 are Musalmans.

64. The Musalmans of the district are divided into two groups—the Ashraf and the Atrap. The former are the descendants of pure Musalmans who came into the district from Northern India, or from countries on the other side of the Indus; the latter are the descendants of semi-Hinduized aborigines, principally Chandals and Pods, and of low-caste Hindus, who were converted to Muhammadanism under the fanatic rules of Shah Jehan and Aurangzeb.

65. The word Ashraf is the plural of Sharip, and the Ashraf are therefore the patricians or nobles. The word Atrap is the plural of Tarap, which means direction. As far as I know, the word Atrap is not used to signify the common people or plebians in Persian literature, or by the Muhammadans of Northern India. In this district, however, and I suppose in some of the neighbouring districts, the word is commonly used as the converse of Ashraf, and means the common people or the masses. The people to whom it is applied do not demur to its use, and frankly admit their inferiority to the Ashraf. They do not, however, know or admit so far as I know, that they are descendants of converts to Islam; but I do

not think that there can be any doubt on this point. According to them they are the tillers of the soil, while the Ashraf do not cultivate the land with their own hands.

66. The Ashraf are divided into Sayyid, Shaikhs, Moghals, and Pathans, the four tribes into which the Musalmans of the trans-Indus countries are divided. In the list of Musalman castes or tribes there are other names which plainly connote sections of the Ashraf community. These are Mir, Mirza, Beg, Khan which are the prefixes or affixes which persons of the abovementioned tribes apply to their names. Owing to the ignorance of both the people and the enumerators, some Sayyids have been counted as Mirs, although mir is only the prefix which a Sayyid applies to his name. In the same way with Mirza and Beg which are, respectively, the prefix and the affix applied to a Moghal's name. Khan is the affix to a Pathan's name, but instances have come to my notice of educated Musalmans who call themselves *Khans*, but at the same time deny that they are Pathans. They must therefore be relegated to the group of Atrap. On the other hand, the word Shaikh, which is both the name of the great Arab tribe and also the prefix applied to the names of the members of that tribe, has been adopted by a large number of people who are admittedly Atrap. 360,167 Musalmans or over 59 per cent. of that community have been censused as Shaikhs; a few of them may be Ashraf, but the great majority are undoubtedly Atrap.

67. In addition to the above, some Ashraf Musalmans have been censused by titles indicative of some post of honour held, or some learned profession followed, by the ancestors of the persons who hold those titles—such titles are Maulvi, Kazi, Mufti, &c. Taking the 13 classes which are undoubtedly Ashraf, I find that there are altogether 16,147 persons belonging to this group, of whom 8,934 are males, and 7,213 are females. The most numerous tribes included in the group are Pathans, of whom there are 10,543—5,829 men and 4,714 women, and Sayyids, of whom the number is 3,427—1,945 males and 1.482 females. If the Mirs be added to the Sayyids, as they undoubtedly ought to be, the total number of this group would amount to 3,998.

68. Probably the real number of the Ashraf or pure Musalmans is much larger because I have had to exclude from this group the Shaikhs, Khans, Fakirs, Mollahs and others, some of whom at least are Ashraf. These I have placed in a separate group of doubtful tribes. There are seven such tribes, and their total number is 374,785. A very large portion of this large population was censused as Shaikhs, which alone numbered 360,167 souls. Of the other class, the Mollahs, numbering 7,954, and the Khans, numbering 4,125, are the most numerous. Of the seven classes placed in this group only two, viz., the Shaikhs and Khans, bear the tribal titles of the Musalmans. The other five have names indicative of professions or occupations. These are Mollah (schoolmaster), Fakir or Shah (religious mendicant), Haji (one who has performed the pilgrimage to Mecca), and Mean (a title of respect given by servants to their masters).

69. The Atraf, or rather such of them as can be distinctly identified as such, are less numerous than those who have been placed in the doubtful group. Their total number comes to 209,756; but they are distributed into as many as 75 classes. Of these the most numerous are—Ghazis containing 68,172, Sardars 53,533, Jolahs 19,477 (or including Karikar, which is only another name for the same class, and which numbers 3,386 souls=22,863), and Mandals or Morals 17,964 souls. None of the other classes comes up to a total of 10,000, but there are 12 which count populations of between 1,000 and 10,000.

70. It is very interesting to enquire into the meaning of the names assumed by the various sections of the Atraf community, as they are of local growth and reveal many facts about the formation of these sections. I have said already that there are as many as 75 such sections, including Atraf itself, 449 men and 386 women having been censused as such. Of the remaining 74, forty-one are names indicating occupations at present followed by sections of the community. These occupations are those of bedia (probably a corruption of byada, a bird-catcher, but now adopted by a tribe which has a distinctly gipsy character, and the members of which are thieves, quacks, and fortune-tellers), bajadar (musician), behara (palki bearer), besya (prostitute), biwali (dancer), bepari (petty trader), bajikar (juggler), beldar (ditcher), chaukidar (watchman), chasi (cultivator), chaprasi, dalal (broker), daptari, dai (midwife), darzi (tailor), dhatri (midwife), gharami (thatcher), garowan (cartman), hajjam (barber), jola (weaver), *jharudar* (sweeper), khalasi, karikar (weaver), koyal (weighman), kaghchi (paper-maker), mistri (handicraftsman), manjhi (boatman), mali (gardener), maulangi (salt-boiler), Mal Baidya (snake-charmer), nikari (fish-seller), nalua (reed-worker), nagarchi (drummer), pashari (grocer), patni (ferryman), patua (one who strings ornaments), peshni (corn-grinder), raj (mason), sayce, shikari (hunter), shapuria (snake-catcher). It will be seen that the occupations are all of a humble character, and that the Atraf-Musalmans are, generally speaking, poor and belong to the lower ranks of society. The number of people belonging to these 41 classes is—men 25,502, women 23,752; total 49,234.

71. There are also 19 classes, the names of which show that they were originally adopted to indicate the profession or occupation followed by the persons who had adopted them. These occupations have, however, now become obsolete, and are no longer followed by the people who bear the titles. These titles are chakladar (the holder of a chakla), dhali (shield bearer), dafadar (the head of a body of men), diwan (a minister or head servant), dhawa (a runner), goldar (the holder of a gola or godown), hauldar (the holder of a haula or intermediate land tenure), hazari (the leader of a body of one thousand), hazra (the same), harkara (a runner, literally a man of all works), jotdar (a holder of a jot or *raiyati* holding), lashkar (a soldier), mahaldar (the holder of a mahal or estate), mradha (more correctly mirdeh, the head of the village), suti (a thread spinner), saraia (a serai-keeper), talukdar (the

holder of a taluk), tarafdar (the holder of a taraf), and jamadar. Many of these occupations were connected with land tenures, and some, such as hazari, hazra, and lashkar, with the military organization of the country under the Musalman Government. The total number of persons belonging to these classes is—men 3,110, women 3,075; total 6,185. These men like most other classes of the Atraf community, are petty tenure-holders, cultivators, and agricultural labourers.

72. Besides these there are ten classes which bear titles indicative of the esteem or respect in which they were held. These are biswas (a man of trust), chaudhri (a man of influence, literally a man who bears or supports four yokes), gazi (one who fights with the infidels), gain (probably a headman of a village), khalifa (caliph, applied to all kinds of skilled workmen), mallick (probably a corruption of malik, an old Muhammadan title), mandal (literally a circle, applied to the head of a circle or assembly), moumen (a true believer, applied in Bihar districts to jolahs or weavers), sardar (head or leader), and shana (probably a corruption of shahana, meaning kinglike). It is very curious that some of these titles are distinctly Hindu, while others go back to the early days of Muhammadan conquest and dominion. They show that the community was domicated by two sets of ideas—one derived from the country of its birth, and the other from the religion adopted by or forced upon it. The total population censused in these classes comes to 76,892 men, 74,167 women, 151,059 total. Some families bearing the titles of chaudhri, sardar and shana are fairly well-to-do landholders, but all the rest are poor cultivators or day-labourers.

73. There are some curious names principally corruptions of the names of more or less mythical beings mentioned in old sanskrit literature. These are Kan (probably a corruption of Kennara, a mythical being with great musical talent), Kabiraj (a physician), Nikhad (probably nishad, a mythical hunter), Ojha (a corruption of Upadhyaya, a quack). The adoption of such names by Musalman tribes shows how inextricably the two systems have become mixed up. The total number of persons belonging to these tribes is, however, very small, being men 46, women 30; total 76.

74. In addition to the above there are the following tribes:—Burani, Chakra, Dharak, Banki, Harami, Huseni, Jeghani, Khandar, Khalu (which is probably only a mistake for Kalu an oil-presser), Manna (which may be a mistake for Mollah), Mura, Majlis, Mashak, Nab, Perate, Pathor, Paur Ratna, Rashá, Rashuá and Shekdar, about which I have not been able to find out anything. The total number of people censused in these classes is men 1,351, women 1,276; total 2,627. There is very little doubt that they are Atraf. Three hundred and seventy-five men and 260 women, who are described as Kapalis, and are therefore evidently Hindu, and 26 men and 5 women, who are described as Maghs, and must therefore be Buddhists, have been censused as Musalmans. Thirty-seven men and 39 women have been censused without the tribes to which they belong being specified. One man has been censused as a Sunni, which is the name of a religious sect and not of a caste or tribe.

75. To recapitulate the conclusions arrived at in the above paragraphs, there are in this district 16,147 Ashraf or pure Musalmans; 374,785 Musalmans who may be either Ashraf or Atraf that is, about the purity of whose lineage there is some doubt; 209,756 who are Atraf or descendants of converts to Islam; 8,934 who have been censused as belonging to sections of the Musalman community, about which I have not been able to find out anything; and 1,228 Hindus and 31 Maghs, who are apparently Buddhists, who have been erroneously included among the Muhammadans. There is no analysis of the different sections of the Musalman community in Mr. Bourdillon's report of the census of 1881, and consequently the materials of a comparison between the results of the two censuses are not available.

II.—Hindus.

76. I next come to the Hindu castes. There are altogether 303 of these, or leaving the heading of "Aprakas" or unspecified out, 302; but of these Ashraf, Akunji, Atraf, Bebaria, Julaha, Kaikar, Nurbaf, and Shana are undoubtedly Musalman. They number 1,578 men and 1,695 women; total 3,273. There are some other castes which derive their names from the occupations followed by the men belonging to them; and who may be either Hindus or Musalmans. As they have been censused as Hindus, they probably belong to that religion, though most of the occupations are such as are usually followed by Musalmans. These castes are Bajadar, Barkandaz, Bajikar, Bajidar, Chaukidar, Dafadar, Dhabak, Dhali, Haldar, Jamadar, Mistry, Mradha (Mirdeh) Mashkata bazadar, Nalua, Sardar, Shikari. The total number of persons censused as belonging to these castes is 4,892, viz., men 2640, women 2,252.

77. Leaving out the abovementioned 24 castes, there would still remain 278 of these. I have not been able to find out anything about (1) Ananta (2) Auley, (3) Banga, (4) Banshey, (5) Balpargai, (6) Baruni, (7) Balde, (8) Bhadrakalia, (9) Bharanga, (10) Bardhamania, (11) Chowtali, (12) Chandra, (13) Chai, (14) Durgatistri, (15) Dhauria, (16) Deyal, (17) Daccai, (18) Doulik, (19) Deuli, (20) Dhekoral, (21) Dama, (22) Dharak, (23) Gobra, (24) Gaona, (25) Jamarudra, (26) Jalsristikaran, (27) Jutantabandu, (28) Kanshik, (29) Konari, (30) Khatgiri, (31) Kandel, (32) Kal, (33) Matum, (34) Mura, (35) Mete, (36 Mathwar, (37) Majlish, (38) Madhukalyagotra, (39) Muktaseal, (40) Murari, (41) Munibangsha, (42) Mawah, (43) Mukti, (44) Mati, (45) Nagbanshi, (46) Nehari, (47) Pathor, (48) Patwar, (49) Pan, (50) Parasordas, (51) Panria, (52) Queenpaira, (53) Rast, (54) Rabibanshi, (55) Rajmar, (56) Rabidas, (57) Saraiya, (58) Tura, (59) Taranidas, (60) Topander, (61) Tunia.*

* It would appear from some correspondence which has recently passed between the Superintendent of Census Operations and myself that some of these names are the result of incorrect transliteration in his office. For instance, Mathwar turns out to be Marwar, Pan to be Pyne, and Tunia is a misreading for Benia.

78. Some uesses may of course be hazarded about some of these; but I do not think that they will have any real value, still I give some of those which appear to me to be most probable. I find Amanth mentioned as a caste in table XXVI, volume III of Mr. Bourdillon's report of the census of 1881. Ananta and Amanth may be identical. Auley may be a corruption of Aulia, which is the plural of the Arabic Wali or Saint. Auley may be the title adopted by some kind of religious mendicants. Banshey may be the name of a caste who work with bamboos. Bardhamania is apparently the name of a territorial section of some caste. Dhauria may be a form of Dhawa. Daccai and Dhakwal are also names of territorial sections of some castes. Doulik is a sanskrit form of Dule. Deuli is probably the name of a caste that erected Deuls, which is a form of the word "Debaliya temple." "Jalsristikaran" is apparently a very bombastic name for a "Jele." Jatenta Binda may be a Bind of some kind. A Khatgiri is probably one who carries letters. Mete and Mati are both labourers employed in earthwork. The total number of persons censused as belonging to these castes is 191—males 101 and females 90.

79. The remaining 217 castes comprise many reduplications of some of the well-known castes. Thus Adhikari, Acharji, Agradani, Bramacharjiya, Bagchi, Bhanga Bhat, Bhowmik, Barna Brahman, Barendra, Srotriya, Grahacharya, Gayali, Kanaujia, Misra, Pande, Panda, Perali, Tiwari are all Brahmans; while Chaudhri and Ray may also be Brahmans or may belong to some of the other well-known castes, such as Kayastha and Baidya, and Gosains may be either Brahmans or Vaishnavas. Taking all these together, the total number of Brahmans in this district in 1891 were 29,701 (males 15,275, females 14,426) as compared with 28,654 in 1881 (males 14,327, females 14,327). There are not so many reduplications of Kayasthas, but Guha and Mitra are undoubtedly Kayasthas; and De, Deb, Sen, Majumder, &c., may also belong to the same caste. The total number of Kayasthas, including the Guhas and the Mitras, are 38,089—males 19,775, and females 18,314—against 36,985 in 1881—males 18,898 and females 18,087. Baidya and Kabiraj are two names of the same caste, and Majumdar and Sen may also belong to it. The total number of Baidyas in 1891 were 2,170—males 1,118 and females 1,052.

These figures are not available as in the census report of 1881, the numbers of caste numbering more than 10,000 only have been given by districts.

80. It is unnecessary to go into further details about the different sections of the leading castes. I annex a list of the castes which either in 1881 or in 1891 exceeded 10,000 in number:—

Name of caste.	Number in 1881.	Number in 1891.
Namasudra or Chandal	148,802	158,015
Pod	66,790	86,030
Kayastha	36,985	38,089
Brahman	28,614	29,701
Kaibartta	25,567	24,487
Muchi and Chamar	26,154	29,154
Jaliya	20,964	16,284
Napit	16,389	17,404
Kapali	14,720	16,033
Goala	14,021	12,549
Vaishnava	12,939	6,753
Barui	11,983	14,048
Jugi	11,085	11,301
Kumhar	9,332	10,749

81. It will be seen that these castes have increased at a higher rate than that which has taken place in the population of the district generally. I cannot give any satisfactory explanation of the increase in the number of Muchis. There are no circumstances that I know which are particularly favourable to this caste. The people belonging to the caste are poor, and they are not characterised by enterprise, thrift, perseverance or any other good quality which would explain the enormous increase that has taken place in its numbers. The case is different with the Pods. I consider them the most hardworking and thrifty people in the district, and their habits and mode of life are exceptionally well suited to the circumstances of the country in which they live. They are moreover peace-loving and law-abiding and not at all litigious. All these qualities and circumstances have combined together in bringing about a large increase in the number of people belonging to this caste. The Chandals, who, I think, with the Pods, are the original settlers of the district and are in their habits and modes of life equally well suited to the circumstances of the district, have not, however, increased in anything like the same proportion. The increase in their numbers is only 6·3 per cent. or about a fourth of the rate in which the Pods have increased. This is due, I think, to the fact that the Chandals have become less thrifty than the Pods; and also to the fact that they have probably always been more pugnacious and less peaceful than the Pods. The latter were originally fishers, while the former were fishers and hunters. The love of fight, which was implanted in them by their hunting habits, has made them more quarrelsome than the Pods. They are extremely turbulent, and with the Musalmans, who are descended from the same ancestors, are responsible for most of the riots that take place in the district, and contribute a very large proportion of the jail population.

82. The Barui is the caste that next to the Pod has increased in a very rapid rate, and the Baruis possess many qualities analogous to those of the Pods, being, however, placed on a higher level in society. The original occupation of the Baruis was the cultivation of

the *pin* leaf, which requires hard work, great cleanliness, and much intelligence; and the members of this caste have through successive generations acquired a large measure of these qualities. At present some members of this caste are *zamindars* and tenure-holders, and others work as pleaders, *muktears* and *amlas;* but whatever occupation they follow, they carry to it the qualities originally acquired by them, as well as a large measure of thrifts—qualities which stand them in good stead and help to raise them gradually in the social scale, and to make them prosperous.

83. The Jaliyas have also increased at a higher ratio than the population of the district generally. I do not consider that they possess any special qualities calculated to improve their condition and to increase their numbers; but the district, intersected as it is with numerous *khals* and rivers, is specially suited for people like the Jaliyas, who are amphibious in their habits and take to agriculture and fishing with equal facility.

84. None of the other numerous castes has increased with the same rapidity as the population generally, though the rate of increase in the case of the Kapalis and the Kumhars is not very much below it. The hard struggle for existence which the higher castes have to undergo is shown by the small rate of increase among the Kayasthas and Brahmans. The castes which have actually diminished in numbers are—Kaibarttas 4·6 per cent., Goalas 11·3 per cent., and Vaishnavas 40·7 per cent. Kaibarttas possess in many respects qualities similar to those of the Pods; but I do not think that they are equally well suited to the character and circumstances of the district. They cannot adopt themselves in the same manner to land subject to be inundated by salt-water, and they have consequently decreased in number. The Goalas again have decreased in number, because the district is not at all suited for cattle rearing, salt-water and the vegetation produced by salt-water being injurious to cattle which periodically die in large numbers, so that people only keep such cattle as are indispensably required for agriculture. Lastly, the Vaishnavas have decreased at the enormous rate of 40·7 per cent. I think, however, that this is due to some difference in nomenclature at the two censuses, and not to an actual decrease in the number of persons belonging to the caste. This is all the more probable because the name Vaishnava denotes both a caste and a religious sect, and it is probable that at least a large portion of the difference in the numbers belonging to the caste, as censused in 1881 and 1891 respectively, is due to some confusion between these two meanings.

Head IX.—Occupation.

85. In the occupation tables the people of this district are distributed as follows:—

Occupations.	Male.	Female.	Total.
Class A—Government	3,489	2,691	6,180
Do. B—Pasture and agriculture	440,228	405,613	845,841
Do. C—Personal services	14,608	11,224	25,832
Do. D—Preparation and supply of material substances	81,664	71,955	153,619
Do. E—Commerce, transport, storage ...	23,109	15,124	38,233
Do. F—Professions (learned and artistic) ...	13,248	11,677	24,925
Do. G—Indefinite and independent ...	41,635	41,387	83,022
Total ...	617,981	559,671	1,177,652

86. From the above it will be seen that nearly 72 per cent. of the entire population is engaged in agriculture. The next most numerous group, viz., that of persons engaged in the preparation and supply of material substances, comes after a long interval and comprises only about 13 per cent. of the total population. The next group in point of numbers is that which includes all the undefined classes and those which are independent of work. They contain about 7 per cent. of the population. The next group, viz., that engaged in commerce, transport, and storage, contains something more than 3 per cent. of the population of the district. The three other groups, viz., those of persons engaged in personal service, those engaged in the learned and artistic professions, and those engaged in the Government of the district, comprise among them the remaining 5 per cent., each of the two former containing something more than 2 per cent, while the third contains a very small number, only about ·05 per cent. of the total population of the district.

87. In the following paragraphs I will note down some of the interesting points with regard to the various classes included in the seven groups mentioned in paragraph 85.

88. *A.*—Of the 6,180 persons in class A, 3,489 are males and 2,691 are females. These latter are the wives and other female dependants of the men enumerated in these classes; for there can be no doubt at all that no women are engaged in their own persons in any avocations connected with the government of the district. Even of the 3,489 males, a certain number must be dependants; and only the remainder are actually engaged in the work of Government. The two most numerous sub-classes comprised in this group are village watchmen and constables and messengers.

89. *B.*—Class B is divided into sub-classes, two of which are connected with live-stock. The only stock bred in this district are horned cattle, sheep, and goats and pigs. The person connected with these are given in the first sub-class. Only 220 persons have been censused as being connected with horned cattle, 127 as breeders and dealers, 93 as herdsmen. There is no caste in this district exclusively engaged in the breeding and purchase and sale of cattle. Goalas keep cattle and breed them, but they do so for selling the milk, and not for selling the young stock; but the 127 persons censused as breeders and dealers of cattle, of whom 89 are men and 38 women; apparently belong to this caste. The herdsmen, of whom 13 are by the way women, must be cowherds who are regularly paid for their work; for if all the village boys and girls who tend the cattle of their parents and guardians were censused as herdsmen, their number would have been much larger. Very few sheep are bred in the district. Goats are bred in fairly large numbers, but not by people who make it their only, or even their principal, means of earning a livelihood. Many poor labourers, and specially poor old women, keep a few goats to eke out their scanty means of subsistence. It appears accordingly that the number of females engaged in the breeding of sheep and goats is larger than the number of males engaged in the same work. Pigs are kept only by a particular caste (*Kaoras*) and the 1,056 persons censused as being engaged in this work must belong to this caste. Their women do not, generally speaking, do any work in connection with the animals; they perform the household work, while the men drive out the pigs in the morning and drive them home again in the evening, which is all the tending that they get. The other sub-class connected with stock comprise cattle doctors and farriers. Their number is very small, being only 27. The women, 13 in number, appear to be dependants who perform household work.

The total number of persons engaged in work in connection with stock is 1,434. Deducting this number from the total of class B, we find 844,407 persons censused as being engaged in agriculture, pure and simple. They fall into the following classes:—

		Males.	Females.	Total.
(*a*)—*Classes who have some interest in land*—				
I.	Land occupants not cultivating, or as they would be ordinarily called *zamindars*, *patnidars*, and *lakhirajdar* who do not cultivate their own lands ...	8,333	9,576	17,909
II.	Land occupants, who cultivate their lands	1	19	20
III.	Lessees of villages or *ijaradars* ...	4	3	7
IV.	Tenants not cultivating, or *ganthidars*, *hawaldars*, &c., who do not cultivate their lands	26,467	25,869	52,336
V.	Tenants cultivating or cultivating *raiyats*	395,612	361,313	756,925
(*b*)—*Agricultural labourers*—				
VI.	Agricultural labourers	1,602	1,442	3,044
(*c*)—*Growers of special products and trees*—				
VII.	Cocoanut growers	26	25	51
VIII.	Betel vine and areca nut growers ...	3	4	7
IX.	Fruit growers	2,483	2,221	4,704
X.	Market gardeners	220	249	469
XI.	Gardeners, &c.	6	...	6
XII.	Forest officers	17	...	17
XIII.	Forest rangers, guards, peons ...	43	4	47
(*d*)—*Persons engaged in agricultural supervision*—				
XIV.	Agents and managers of landed estates ...	1,226	1,061	2,287
	Land managers' clerks and servants ...	3,411	3,167	6,578

The women of all these classes, except some in classes I and IV, who are *zamindars patnidars* or *ganthidars* in their own right, are engaged in household work. The figures given for classes VII and IX appear to be incorrect, as the only fruits that are grown in large numbers in this district are cocoanuts and areca nuts, and to a much smaller extent jacks. Mangoes are grown, but they are more for home consumption than for sale, and as they are infested with worms, they are not of much value. The number of betel vine growers is also large. A very large majority of the Barui caste are engaged in growing betel vines and selling betel leaves. They have, however, been placed in class D as betel leaf and areca nut sellers, their number being put down at males 7,331, females 4,450; total 11,781. There is, however, no necessary connections between betel leaf sellers and areca nut sellers. Areca nuts are, or may be, sold by all classes, while betel leaves are sold almost exclusively by

Baruis. As the total number of Baruis in the district is 14,048, the betel leaf and areca nut sellers must be all Baruis.

(*e*)—The only explanation that I can offer of the small numbers censused in group VII is, that as the cocoanut and areca nut growers have an interest in the land in which they grow these products, they have been censused in groups IV and V. This is a very satisfactory explanation, because cocoanut and areca nut trees do not require much care, except when they are first planted, and those who derive a part of their income from the sale of the fruits earn the principal part of their income as *ganthidars* or *hawaladars*, and as cultivating *raiyats*. They have groves of these trees round their homesteads, and derive a certain income from the sale of the fruit without having to do much in the way of looking after the trees.

(*f*)—I cannot offer any explanation of the comparatively large number of people censused as fruit-growers. I have said already that no fruits, except cocoanuts and betelnuts, are grown in large quantities in this district, and it is extremely improbable that as many as 4,704 persons should be occupied with the growth and cultivation of fruits other than these. The market gardeners principally belong to the Turaha caste, and the gardeners are all Uriyas who came to the district to serve as gardeners. They never bring any dependants with them.

(*g*)—The figures given in groups XII and XIII are also somewhat incorrect. It is evident that some of the rangers and guards have been censused as forest officers. According to statement XXX, the number of forest officers and Forest Department subordinates in the district in 1891, the year in which the census was taken, was 2 and 167 respectively.

90. *C.*—Class C or persons engaged in personal services are distributed in the following sub-classes:—

		Male.	Female.	Total.
(*a*) *Personal or domestic services*—				
I.	Barbers	6,098	5,604	11,702
II.	Washermen	1,102	1,100	2,202
III.	Cooks	60	8	68
IV.	Indoor servants	193	117	310
V.	Grooms, coachmen, &c.	12	7	19
VI.	Door-keepers	61	36	97
VII.	Unspecified	6,846	4,118	10,964
(*b*) *Non-domestic establishment*—				
VIII.	Hotel and lodging-house owners and managers	40	26	66
(*c*) *Sanitation*—				
IX.	Sweepers and scavengers	196	208	404

These statistics are of comparatively small value from the fact that a little over 42 per cent. of the total population censused in these classes perform services which have not been specified. Female barbers do not pare the nails of women in this district, as they do in some other districts. They are solely employed in domestic work. Washerwomen assist the men in washing clothes, and sometimes they wash clothes themselves; but of course some of them perform domestic duties also. The 117 women who have been censused as indoor servants are probably maid-servants and not wives or other dependants of male servants.

(*d*)—Although the figures are imperfect, they furnish some interesting information about the people of the district. The preponderance in the number of barbers over that of washermen shows that the people of the district, both Hindus and Musalmans, attach a great deal more value to ceremonial than to actual cleanliness. While every man must be shaved, and while every man or woman must have his or her nails pared periodically, it is by no means so necessary that they should have their clothes washed. While there is about one barber to every 100 people, there is only one washerman to every 500. The very small number of cooks and indoor servants, as well as of grooms, coachmen, and door-keepers, shows what a small number of rich or even well-to-do men there must be in the district. Perhaps, however, most of the unspecified servants are domestic indoor servants, in which case their number would be much larger than it is Still there can be no doubt that domestic work is almost universally performed by members of the families and not by paid servants.

91. *D.*—I now come to class D which, while it is second in point of numbers, contains a much larger number of sub-classes than any other. In the printed lists it is subdivided into 11 orders, which are again divided into 37 groups and over 260 classes. Five of the groups, viz., those engaged in the manufacture of carriages and carts, in carving, engraving, &c., and in making furniture and harness, and in rearing silkworms and weaving silk, are entirely unrepresented in the district.

(*a*)—The eleven orders in which the classes belonging to this group are arranged are—

		Male.	Female.	Total.
I.	Those engaged in the preparation of articles of food and drink ...	41,884	38,543	80,427
II.	Those engaged in procuring articles required for lighting and fuel or forage	4,415	3,595	8,010
III.	Those engaged in building and procuring building materials	702	495	1,197
IV.	Those engaged in making vehicles and vessels	475	119	594
V.	Those engaged in procuring supplementary requisites	2,385	1,396	3,781
VI.	Those engaged in making textile fabrics and dress	12,030	10,105	22,135
VII.	Those engaged in working in metals and precious stones	3,589	4,459	8,048
VIII.	Those engaged in the manufacture of glass, pottery, and stoneware ...	3,492	3,450	6,942
IX.	Those engaged in working in wood, cane, leaves, &c.	9,183	6,370	15,553
X.	Those engaged in procuring gum, wax, and similar forest produce ...	41	17	58
XI.	Those engaged in working in leather, horns, bone, and grease	3,468	3,406	6,874

(*b*)—It will be seen that the number of people contained in only three of these groups exceeds 10,000. These three classes are those engaged in supplying articles of food and raiment, and in working in wood, canes, &c. One would have imagined that the three most numerous classes would be engaged in supplying food, raiment, and dwellings; but the actual number censused as being engaged in building or in procuring building materials is very small, being only slightly over 1,000 It is clear, however, that many of those who are censused as engaged in working in wood, canes, &c., are actually engaged in the supply of building materials. The most common building materials in this district are timber (*sundri* and to a much smaller extent *sál*), bamboos, and mats. All these things are also required in boat-building. I think I would not be far wrong if I were to say that half of the total quantity of timber used is required for house-building and the other half for boat-building. Of bamboos and mats about nine-tenths are required for huts or houses, and only one-tenth for boats Of the 15,553 persons who have been censused as working in timber, wood bamboos, canes, &c.—

4,503 are dealers in timbers and bamboos;
2,499 are wood-cutters and sawyers;
4,232 are carpenters;
1,808 are bamboo and rattan splitters, &c., and
1,262 are mat-makers and sellers.

These may be all considered as engaged in supplying materials for boat and house-building; and of the total of these groups 8,380 may be considered as supplying materials for house-building and 5,924 those for boat-building. Adding the former of these figures to the total of order III, we will get 9,577 or nearly 10,000 persons as engaged in building or procuring materials for houses. In the same way, adding 5,924 to 575 (included in 594, order IV) the number of boat-builders, we get 6,499 as engaged in boat-building or procuring materials for boat-building. At the same time, if all the persons who are engaged in building houses or boats are separated from the other workers in wood, cane, &c., there would be left only 1,123 persons engaged in basket-making, 6 persons engaged in leaf fan-making, and 120 persons engaged in collecting pith and bark and making and selling articles made of them, or a total of 1,249 persons.

(*c*)—Descending now to the details of the classes comprised in the above three orders, we find that 56,005 persons are engaged in procuring articles of animal food, 7,368 in procuring articles of vegetable food, and 17,054 in procuring drinks, condiments, and narcotics. The above figures are extremely deceptive. In the first place, they would lead one to suppose that 80,427 persons produce sufficient food for the entire population of the district, amounting to 1,177,652 souls. In the second place, they point to the conclusion that the people of the district consume a great deal more of animal food than of vegetable food stuffs. In order to correct these mistakes one has to remember that 765,126 persons engaged in agriculture are directly engaged, and another 79,281 persons also engaged in agriculture are indirectly engaged in producing vegetable food stuffs.

(*d*)—Of the 56,005 persons engaged in producing animal food, 50,282 are engaged in catching and selling fish. Their women do not catch fish, and only rarely sell it; so that the vast majority of the women of these classes are engaged in domestic work. Of the remainder, 5,721 are engaged in keeping cattle, and selling milk, butter, and *ghi*. Their women sometimes help in looking after the cattle, but they very rarely sell any of the products; and the majority of them must be considered as engaged in household work. There are no butchers in the district, and only two women have been censused as fowl and egg dealers. Of course a very much larger number of people keep and sell fowls and eggs, but they only do so as a supplementary avocation.

(*e*)—Coming now to the dealers in vegetable foods, 6,527 are grain-dealers; 523 confectioners; 175 grain-parchers; 116 pulse and flour preparers and sellers; 20 vegetable and fruit-sellers; and 7 bakers. Some of the 85 female grain-parchers and the 15 pulse and flour preparers and sellers may be engaged in these works, but all the rest are undoubtedly engaged in domestic work. Many women earn the whole or a part of their livelihood by husking paddy. They have, however, not been censused as such, and it is difficult to say into what class or classes they have been included.

(*f*)—Eleven thousand seven hundred and eighty-one of the 17,054 dealers in drinks, condiments, and narcotics are the Baruis or pan-sellers, whom I have already referred to in paragraph 3C. The other classes are grocers 2,085; molasses makers and sellers 1,224; tobacco or snuff manufacturers and sellers 1,074; sugar manufacturers and sellers 445; country spirits distillers and sellers 323; salt-sellers 49; *bhang, ganja,* &c., sellers 40; opium-sellers 28; and toddy drawers and sellers 5. Nearly all the women of these classes, numbering 6,898, are domestic workers. It is curious that the males of these classes largely exceed the females in number, being 10,156 of the former to 6,898 of the latter. This excess occurs in the two classes of betel leaf sellers and grocers, the males of which two classes number 8,579 against only 5,287 females. I cannot give any explanation of this preponderance of males over females.

(*g*)—Of the manufacturers and sellers of textile fabrics and dress, only two persons are connected with wool and fur. They are two shawl-sellers from the Panjab. Silk has no representative as already stated; 9,825 persons are engaged in cotton weaving and 156 in cotton spinning. Of the former number, 4,269 are females: they sometimes assist at the looms, but are principally engaged in domestic work. Of the latter number, 146 are woman, and only 10 are men. In this case the women earn their livelihood by spinning; 588 persons were censused as being engaged in the manipulation and selling of jute, flax, and other fibres. In the case of sacking-makers and sellers and net-makers and sellers the number of women is much larger than that of men, which would lead one to imagine that the women carry on these works, at least in some cases, independently. I do not, however, think that any women make or sell nets, and certainly they do not make or sell sacking or gunny. The last group belonging to this order, which consists of the classes that are engaged in the making of "dress," contain 11,564 souls, of whom 10,861 are piece-good dealers, 604 are tailors and darners, 57 are umbrella-makers and sellers, 41 are outfitters, and 1, a man, is put down as a milliner and dressmaker. In the case of all these people nearly the whole of the women are domestic workers.

(*h*)—Of the 15,553 persons who have been censused as working in timber, bamboos, canes, &c., I have already deducted 14,304 as engaged in procuring materials for house and boat-building (*see* paragraph 3K). Of the remainder, 1,123 are basket weavers and winnowing pan-makers. They are all Doms by caste. One hundred and twenty are pith and bark collectors and sellers, and six are leaf fan-makers and sellers. The women of the Doms and the leaf fan-makers and the mat makers and sellers assist the men in these industries, but the women of the other classes are engaged in household duties.

(*i*)—Four others of these eleven orders contain a population ranging from 5,000 to 10,000 souls.

These are persons engaged in metals and precious stones	8,048
These are persons engaged in procuring materials for lighting and fuel and forage	8,01
These are persons engaged in the manufacture of glass, pottery, and earthenware	6,942
And these are persons engaged in working in bone, horn, leather, and grease	6,874

Of the workers in metal, 5,421 are goldsmiths; 774 work in brass, and sell brass and bell-metal vessels; 1,780 are blacksmiths; 47 are iron and hardware dealers; and 18 electroplaters. The disparity between the number of goldsmiths and blacksmiths is remarkable, and shows what fondness the women have for

trinkets. All these industries are carried on by the men, and the women take no part in them; so that the 4,459 women who belong to these classes are all domestic workers.

(*j*)—Of the classes that procure materials for lighting and fuel and forage, 4,461 are oil-pressers and sellers; 3,419 are oil and salt-sellers; 43 are dealers in kerosine oil, 8 are lamp and lantern-makers and sellers, 1 man has been censused as the only match-maker and seller; 60 are firewood and grass gatherers and sellers; and 18 are charcoal burners. The women of the oil-presser classes sometimes assist the men in the industry, but the women of all the other classes perform only household work. The numbers of kerosine oil dealers, lamp and lantern makers, and the firewood and grass gatherers are very small. The fact is that these industries are carried on by many people who have been placed in other classes. For instance, many of those who sell kerosine oil have been probably classed as general merchants and as shopkeepers, and the firewood gatherers among the woodcutters and sawyers.

(*k*)—Of the 6,942 workers in glass, pottery, &c., 6,812 are potters, 128 are image-makers, and there are besides one dealer in bottles and one dealer in glassware and china. The potter women assist the men in some of the processes of the industry, but otherwise the women perform only household work.

(*l*)—The workers in leathers, horn, &c., are Muchis and Chamars. Their women do not do much in the way of assisting the men in the caste industries, but perform domestic work.

(*m*)—The other classes belonging to this group are—

People engaged in building and procuring building materials	...	1,197
Ditto in making vehicles and vessels ...	...	594
Ditto in procuring supplementary requisites	...	3,781
Ditto ditto gum wax, &c. ...	...	58

I have already shown that the number of persons engaged in building houses and boats, and procuring materials for them, would be something like 9,577 and 6,499 respectively. Taking, however, the figures as they stand, we find that 695 persons are engaged in procuring building materials and 502 are artificers in building. I find, however, that thatchers have been placed in the former category, while they should certainly have been placed in the latter. No women work at these industries, so that the women who have been censused as belonging to these classes are domestic workers. The people belonging to the second class are all boat-builders, except 19, who are railway mechanics. The women are, again, domestic workers.

(*n*)—It is unnecessary to mention the whole of the classes engaged in the production of supplementary requisites. The larger classes are stationers 1,191; knife and tool-makers and sellers 1,592; *hukka* stem-makers and sellers 266; musical instrument-makers 242; and wood and bone bangle-makers and sellers 172. In some of the classes, such as the bangle-makers and the sacred thread makers, the women engage in the industry; but in all the others they perform only household duties.

(*o*)—Of the 58 persons censused in the last class, 18 are collectors of wax, honey, &c., 35 are chemists and druggists, and 5 are perfume preparers and sellers. The women are household workers.

92. *E.*—I now come to class E, which contains the groups of classes engaged in commerce, transport, and storage. The more numerous of the classes comprised in these groups are—

(*a*) General merchants	...	4,227
(*b*) Shopkeepers otherwise unspecified	...	12,934
(*c*) Pedlers and hawkers	...	1,665
(*d*) Palki owners and bearers	...	7,358
(*e*) Boat and barge owners	...	2,317
(*f*) Boat and bargemen	...	7,374

A few of the women belonging to classes *b*, *c*, and *e* may be entirely engaged in these industries, but the rest of the women of these classes, and all the women belonging to classes *a*, *d*, and *f*, are domestic workers.

93. *F.*—Of the 24,925 placed in the learned and artistic professions, 10,669 are priests, ministers, and missionaries; 2,942 are teachers; 4,275 are medical practitioners without diplomas; 1,150 are midwives; and 3,144 are players on musical instruments. There are also 261 actors, singers, and dancers, 129 painters, and 195 astrologers. Of the midwives, the women are the active workers, and so are also some of the female singers and dancers; but the women of all the other classes perform only household work.

94. *G.*—Of the 83,022 persons censused in class *G*, as many as 63,242 have been placed under the head of "General labour," about whom it is impossible to give any definite information. I think these are agricultural labourers, and in a subsequent part of the report I have treated them as such. Eight thousand eight hundred and fifty are rice pounders and huskers, of whom 6,730 are females who actively perform the work. These persons ought, in

my opinion, to have been placed in class *D* as persons engaged in the preparation of articles of food. Eight thous and two hundred and twenty-nine persons are beggars, and 1,338 others are also beggars, though they have been described as persons receiving allowances from patrons and relatives. In the case of these classes the females are not necessarily dependent on their male relatives.

95. I have now completed a sort of a running commentary on the figures given in the tables. It is impossible to institute any comparison between the figures of the present census and those of the preceding one of 1881, because the systems of classification are radically different; nor is it possible to classify the occupations by caste with anything like accuracy, for the necessary figures are not available, and it is useless to make guesses where figures are concerned. I will therefore conclude this section of the report with an attempt to classify the occupations into the classes mentioned in the Government Circular No. 6TF., dated the 3rd October 1891, but will have to interpolate some occupations which have apparently been inadvertently omitted from that circular.

Occupations.	Males.	Females.	Total.
A.—Government	3,484	2,691	6,175
			6,175
B.—Agriculture—			
(1) *Zamindars*	8,334	9,595	17,929
(2) Tenure-holders	26,471	25,872	52,343
(3) *Raiyats*	395,612	361,313	756,925
(4) Labourers	36,115	30,176	66,291
			893,488
C.—Professional—			
(1) Priestly classses	5,704	5,081	10,785
(2) Teachers	1,761	1,195	2,956
(3) Clerks, *zamindari amla*, &c. ...	4,837	4,429	9,266
(4) Legal	580	602	1,182
(5) Medical	2,788	2,805	5,593
(6) Engineering	30	23	53
(7) Forestry	60	4	64
(8) Painters	75	54	129
			30,028
D.—Commerce—			
(1) Bankers, &c.	53	73	126
(2) Wholesale dealers	2,217	2,029	4,246
(3) Retail ,, ...	8,492	6,274	14,766
(4) Middlemen	90	60	150
(5) Transport and storage ...	12,257	6,688	18,945
			38,333
E.—Artisans, including workers in—			
(1) Food and drink	46,503	4,804	94,514
(2) Fabrics and dress stuffs ...	12,030	10,105	22,135
(3) Buildings and building materials	5,716	3,761	9,577
(4) Vehicles and vessels	3,971	2,547	6,518
(5) Lighting materials and fuels ...	4,415	3,595	8,010
(6) Supplementary articles ...	2,385	1,396	4,781
(7) Metals and precious stones ...	3,589	4,459	8,048
(8) Glass, pottery, &c.	3,492	3,450	6,942
(9) Minor Vegetable substances ...	714	593	1,307
(10) Animal substances ...	3,468	3,406	6,874
(11) Labourers on roads, tanks, &c. ...	143	...	143
F.—Pastoral groups	774	660	1,434
G.—Serving ,, ...	14,608	11,224	25,832
H.—Unproductive groups—			
(1) Actors, dancers, singers ...	1,872	1,533	3,405
(2) Astrologers	126	69	195
(3) Bird-catchers and exhibitors of trained animals	73	84	157
(4) Conjurers, fortune-tellers, &c. ...	14	10	24
(5) Acrobats ...	25	20	45
(6) Disreputable means of livelihood	55	769	824
(7) Indefinite and unspecified ...	24	89	113
(8) Prisoners	29	...	29

Occupations.		Males.	Females.	Total.
I.—Non-workers living on—				
(1) Property and allowances	...	815	675	1,490
(2) Charity ...	...	3,871	4,358	8,229
(3) Pensions ...	...	34	30	64
(4) Civil and under-trial prisoners	...	36	2	38
Total	...	617,981	559,671	1,177,652

It will be seen from the above figures that the percentage of the population falling under the different groups are approximately as follows:—

[illegible]vernment	...	...	·5	per cent.
[illegible]griculture	...	...	75·8	"
[illegible]ofessional	...	...	2·5	"
(*d*) Commercial	...	...	3·2	"
(*e*) Artisans	...	...	14·3	"
(*f*) Pastoral	...	...	·1	"
(*g*) Serving groups	...	...	2·1	"
(*h*) Unproductive groups	...	...	·3	"
(*i*) Non-workers	...	...	·8	"

96. A very large majority of the population is engaged in agriculture. The actual percentage is perhaps even higher than what is shown above, inasmuch as a portion of the artisans who supply articles of food and drink are looked at from a slightly different point of view—agriculturists or tillers of the soil. From this point of view the number and percentage of artisans, the next most numerous class, would be slightly lower than what is given above. The artisans of the district are of a very rude and primitive character. They supply only the necessaries of life—food and drink of the commonest description, coarse cloth, huts, boats rudely made, silver ornaments, earthen vessels, and badly made shoes and slippers. There are no manufactories or organized industries, except a few sugar refineries, in which, moreover, only the most primitive processes are employed. In the so-called towns, and in a few villages where there are some well-to-do *zamindar* families, there are a few masonry structures and a few shops for the preparation of the better classes of Hindu confectionery. In some parts of the Satkhira subdivision fine cotton cloth and fine pottery used at one time to be manufactured to a certain extent, but these industries are now in a decadent condition.

97. Of the professional classes more than a third are priests, many of whom are altogether illiterate. Something less than a third more are clerks and *zamindari amla*. Of the medical practitioners a very large majority are quacks. Of the commercial classes nearly a half are engaged in transport and storage, and the rest are mostly wholesale and retail dealers.

98. The number of people falling into the pastoral classes is very small, being only about one per cent. of the population. The district is not suited to the rearing of cattle, as the water of many of the rivers become highly charged with salt during certain seasons of the year, and the cattle have nothing to drink but this salt-water. Only such cattle are kept as are indispensably necessary for agriculture. Even these die in large numbers and have to be replaced from other districts. There are no hunters in the district, and the fishers who are rather numerous have been shown in class E (1), as they supply one of the principal articles of food of the people. The serving groups are composed of barbers, washermen, and domestic servants. The unproductive workers and the non-workers form only ·3 and ·8 per cent. of the population, the majority of the latter being beggars, and of the former players on musical instruments. It is a matter of congratulation that while the district does not contain many wealthy or advanced people, it does not also harbour a larger number of unproductive workers and Doms. The people are in fact workers, the vast majority of whom earn an honest livelihood by the sweat of their brow.

99. I have already in paragraph 3 indicated the classes of women who pursue any industrial avocation, or do anything except domestic work. It is only necessary to add here that, generally speaking, the women of the district are all domestic workers. They boil or dry and husk the paddy which their husbands grow, cook the meals of the family, wash the pots, pans, and plates, look after the domestic cattle, and keep the homesteads neat and tidy. Most of the Hindu, and some of the Musalman, women also bring the water required for drinking and culinary purposes from the nearest river, *ghat*, or tank. But in the neighbourhood of towns, and among the Musalmans who have any pretensions to gentleness of birth, the *zanana* system is strictly observed, and the women are not allowed to go out to bring water. It is very rarely, indeed, that women go out to work in fields or anywhere out of their own houses. In the town of Khulna and a few other places Buna women, who are the descendants of immigrants from Burdwan and Bankura, go out to work; but very few, if any, other women do so. The women of the district, when they are compelled to work for their own livelihood, generally buy paddy, husk it in their own houses; they also sometimes keep one or two cows or a few goats and sell the rice. A few women have shops of their own, or work as shop-women, some become domestic servants, some are reduced to begging, and some either from want, or owing to vicious inclinations, adopt a disreputable life. The midwives are, from the nature of their occupation, the bread-winners of the family, and the washerwomen and the females of the Naluas or mat weavers assist the men in the caste industries.

HEAD X.—ADMINISTRATIVE.

Administration.

Points in which the general instructions were departed from—

100. The general instructions were not departed from except in the following cases:—

(1) In some few instances in the Satkhira subdivision, and in a still fewer number of instances in the other subdivisions, blocks were formed with a few more than 50 houses on account of the difficulty of getting additional enumerators. In no case, however, was a block formed with more than 60 houses.

(2) The number of blocks in each circle was sometimes more than ten. This was partly because it was difficult to get more supervisors, and partly because the number of houses, and consequently the number of blocks, were found on examination to be much larger than they were originally estimated, and it was not thought advisable to change the whole previous arrangement by making new circles and appointing new supervisors.

(3) The Satkhira Subdivisional Officer has reported that during his inspections he found that in some cases blank schedule books had been torn up, and the pages of these books had been stitched with other books in order to make the latter sufficiently large to contain all the information for the blocks to which they referred. In the Sadar subdivision manuscript books had to be used to a considerable extent owing to the difficulty and delay in getting printed books. In the end, however, the entries in most of these manuscript books were transferred to printed books.

(4) The Subdivisional Officer of Satkhira has reported that in some cases blind men and other adults who were incapable of doing any work were shown as dependents, though they did not fall within the category of children or women.

Definition of a village.

101. The definition of a village given in Circular No. 10, of the 30th July 1890, was strictly adhered to all over the district. *Paras* or *mahallas* of a village were in no case constituted into separate villages.

Definition of a house.

102. The definition of a house in the second instruction to supervisors was also strictly adhered to. At first, there was some difficulty in inducing enumerators to affix more than one number to houses occupied by more than one family. The owners of the houses raised many objections, and attempted in many instances to conceal the fact that there was more than one family living in any particular house. This was done on account of a vague but very widely spread fear that the census was a prelude to the imposition of some new kind of tax. There was also the more well founded apprehension that the *chaukidari panchayets* would probably at the next assessment impose separate taxes on each family, instead of allowing all the families living on one homestead to be treated as one unit.

Size of a charge or subcharge.

103. The average size of a charge or subcharge was 50 square miles. Each *thana* was in the first instance taken as the unit of area for the purposes of the census, but when the *thana* area was large it was divided into subcharges. As a matter of fact, 10 out of the 13 *thanas* in the district were divided into subcharges, only 3, viz., Baitaghata, Magura, and Rampal, being left as single charges. All outposts were made separate subcharges, and so were each of the four municipalities.

Size of a circle.

104. The average size of a circle was 5 square miles. The circles were originally so formed as to contain 500 houses each, but, as already stated, the number was found in many cases to have been somewhat exceeded. This was principally owing to the fact that in the original estimates each homestead was treated as a house, while subsequently many homesteads were found to contain several families each. In the end the average number of houses in each circle was 538. The average number of houses in circles was much smaller in municipalities than in rural areas.

Size of the block.

105. The average area of each block was one-third of a square mile. Whenever a village contained more than 50 houses, it was divided into blocks containing 50 houses each. When it contained a less number of houses, it formed a separate block, but in many instances these small villages had to be grouped together under the same enumerator.

Numbering of houses and cost.

106. The houses were numbered in the Sadar and Bagerhat subdivisions with coal-tar. In the Satkhira subdivision there was considerable diversity in the material used. The Subdivisional Officer reports that at first chalk was used; but after careful enquiry and revision, the numbers were finally marked with *garimati* and *khari*, or black ink, or coal-tar, or vermilion.

The probable actual cost of the numbering was about Rs. 150. The Subdivisional Officer of Satkhira estimates it at Rs. 80 for his subdivision, and that of Bagerhat at Rs. 20 for his. Nothing has yet been paid from this office on this account. The whole expense has therefore been borne by the supervisors and enumerators.

Practicability of a permanent numbering of houses.

107. Both the Subdivisional Officers think that it is quite feasible to number all houses permanently. I agree with them in thinking that the first numbering is not impracticable, but I consider that the maintenance of the numbers for the decennial periods between two censuses will be one of considerable difficulty. Many houses are pulled down, and many new houses are built within such a period. How are the latter to be numbered, and how are the gaps caused by the former to be filled up? It appears to me that the numbers can be maintained in anything like a regular series only if they are revised at least once a year. The

* *Vide* letter No. 217, dated 2nd April 1891, from B. De, Esq., Magistrate of Khulna, to the address of the Superintendent of Census.

numbering of the houses may be productive of some administrative advantages, but I scarcely think that these advantages will sufficiently repay the trouble and expense which will have to be undergone, year after year, in maintaining the accuracy of the numbers.

If it is decided to number all houses permanently, the cost should, I think, be borne by Government. Both the Subdivisional Officers have recommended that the cost should be levied from the owners of houses, but as the actual cost of marking a number on the house will be very small, I cannot recommend that it should be levied from the owners of houses, while the much larger amounts that will be represented by the pay and the travelling allowance of the officers who will have to supervise the work will have to be borne by Government. If the Government can bear this larger expenditure, I think it can also incur the smaller expenditure of actually affixing the numbers.

II.—Agency.

Classes from whom supervisors and enumerators were derived.

108. The supervisors and enumerators were selected from different classes in different localities according to the circumstances of each. Wherever it was possible they were selected from the classes of *zamindari amlas*, *mukhtears*, school-masters, *gurus* and the *panchayets* of villages. In many places, however, it was a matter of considerable difficulty to get any one who could properly fill up the schedules, and we had to do the best we could with the agency available. In some of the newly-reclaimed parts of the district where the *raiyats* are fairly well to do, but altogether illiterate, the headmen were appointed enumerators, but they had to get the work done by village accountants or *gurus*, whom they had to pay some small amount for the work. The accountants and *gurus* could not themselves be appointed, as they only visit the reclaimed tracts for a few months during the harvest season, and even during these few months not unfrequently change their residence.

Whether their duties were willingly undertaken.

109. It cannot be said that the supervisors and enumerators undertook their duties willingly. It could not be expected that these men who mostly belonged to the classes that have to earn their living by their work should willingly sacrifice so much of their time and undergo so much trouble as they had to do in carrying out the census. It should also be remembered that in many parts of this district it is impossible to move from village to village without engaging a boat, and many of the supervisors had therefore to spend some money in boat-hire. It was only the influence of the executive officers of the district, and the fear of prosecutions which induced a considerable portion of the supervisors and enumerators to do the work.

Prosecutions.

110. There were eight prosecutions in the Sadar subdivision, and one in the Bagerhat subdivision. In the Satkhira subdivision no prosecution was actually ordered, as recusant enumerators were brought to a sense of their position and duties, by being required to show cause why they should not be prosecuted. All the prosecutions were instituted against enumerators who neglected or omitted to perform their duties.

Pecuniary expenditure.

111. As already stated many supervisors had to spend some money in boat-hire, but the actual amounts of such expenditure cannot be ascertained, as no bills have been submitted, and no amounts have been paid.

Paid census officers, if any.

112. No paid census officers were employed in this district. It appears to me, however, that as regards the preliminary census at least, it would have been a much better policy to employ paid enumerators. This would have obviated the necessity of compelling people more or less against their wishes to act as enumerators, while there is no doubt that the census would have been more systematically and properly taken. The expenditure would not have been very heavy, as a *muharir* on Rs. 12 or Rs. 15 a month would probably have been able to census about 30 villages in the course of a month. The case is somewhat different with regard to the final census. It would not have been possible to employ the large number of paid census officers that a simultaneous final census requires, and the headmen of the villages would willingly have undertaken the small amount of work that would have been required of them on the last night.

III.—Attitude of the people.

113. The attitude of the people was one of passive and more or less apathetic curiosity tinged with a suspicion of some ultimate unpleasant consequences in the shape of increased taxation. Among the more educated classes, there was a more or less vague idea that the census was taken for some administrative purpose, but even they did not understand why Government took so much trouble to make such minute enquiries. Among the uneducated classes there was a sort of a mild surprise that the *hakims*, who might have quietly sat at ease in their houses, should have gone about scouring the country to ascertain what particular caste or sect a man belonged to, or how many children he had. It was one of the things that they could not comprehend—that was not dreamt of in their philosophy.

There were no rumours, or erroneous ideas current, except the vague apprehension of increased taxation already referred to. The Chandals, or as they preferred to be called, the Namasudras, Pods and Muhammadans of this district, are not gifted with sufficiently fertile imaginations to have invented or circulated any fanciful rumours.

VI.—The results.

114. The results, as regards the actual enumeration of the people, may be considered to be very accurate, but I cannot say the same thing with regard to the entries in some of the columns of the schedules, notably those for sect, sub-caste and age. It was easy to give the correct sect of the Musalmans of the district, as they are all Sunnis, though many of them are not aware of the fact; but the matter was one of considerable difficulty with regard to the Hindus, as many of them did not know to what sect they belonged. Then it was a matter of some difficulty to classify the large body of Musalmans who did not belong to any one of the four tribes into which the members of that community are divided. The majority of the Muhammadans in this district are apparently converts from the lowest classes of Hindus, and only a small proportion of them lay any claim to be considered as Shaikhs or Pathans. Again many members of the middle and lower castes of Hindus did not know to what sub-castes they belonged, and although some of them took some trouble or incurred some expenditure to make references to the head-quarters of their castes, they were not in all cases successful. The entries of age also are not very reliable. I examined a large number of schedule books in many parts of the district, and the mistakes I found in some of them were of a ludicrous character. In one place, I found that two women were put down as only 5 and 7 years older than their sons, while a third was positively made out to be younger than her own son by 6 years. This is all the more remarkable, as the three women all belonged to one family, and that the family of the enumerator himself who might have been expected to give the correct ages of at least his own aunts and cousins. The members of the district staff tried their best to correct the errors I have described; but I do not think that they have achieved any great success.

The total population of the district shows an increase of 97,704, or 9·05 per cent. on the population of 1881. Of this increase, 31,133 belongs to the Sadar, and 26,805 to the Satkhira and 39,766 to the Bagerhat subdivisions.

The subjoined table shows the population of each *thana* according to the two censuses of 1881 and 1891:—

THANA.	Population. 1881.	Population. 1891.	Increase.	Decrease.	REMARKS.
1	2	3	4	5	6
Khulna Town ...	127,390	8,667	14,625	...	
Khulna ...		133,348			
Baitaghata ...	37,501	37,038	...	463	
Dumuria ...	74,991	79,003	4,012	...	
Paikgachha ...	70,478	83,437	12,959		
Bagerhat ...	137,818	151,778	13,960		
Mollahat ...	50,478	59,124	8,646		
Rampal ...	49,827	55,676	5,849		
Morelganj ...	62,670	73,981	11,311		
Satkhira Town ...	8,738	8,550	...	188	
Satkhira ...	87,876	95,084	7,208		
Kaliganj ...	146,130	149,453	3,323		
Kalaroa ...	81,398	79,775	...	1,623	
Magura ...	82,241	91,044	8,803		
Asasuni ...	62,412	71,694	9,282		
Total ...	1,079,948	1,177,652	99,978	2,274	

It will be seen that the population of all the *thanas*, except Kalaroa and Baitaghata, has increased. The former shows a decrease of 1,623, or about 1·9 per cent. on the population of 1881. The Subdivisional Officer ascribes this decrease to the inundation which took place last year, and it is probable that the inundation had some effect in reducing the population of the *thana* in this way that it compelled a larger number of the labouring classes to emigrate to the southern *thanas* for the purpose of reaping the plentiful *dhan* harvest there than would have otherwise gone. I do not, however, think that except in this way the floods had anything to do with the decrease in the population of this *thana*. The cause of that decrease lies much deeper. In Kalaroa, the population has already reached the limit which the soil is able to support. There is no new land to be reclaimed, and unless more improved methods of agriculture or better staples are introduced, the population will either remain stationary, or will slowly recede.

The decrease in the population of Baitaghata is very small, being about 1 per cent of the population of 1881. No explanation can be given of this small decrease which may be a matter of pure accident. A large part of the population of this *thana* is now resident. The soil being low and marshy, many of the cultivators live in the Khulna *thana* and elsewhere, and only come to their holdings to sow, look after, or reap their crops. It may be that the recent census having taken place somewhat later than the one of 1881, a larger number of cultivators finished their reaping, and went away before the final census than in 1881. This is, however, only a guess, and I have already said it is imposible to give any definite explanation. In the same way, no satisfactory explanation can be given of the small decrease in the population of the town of Satkhira.

On the other hand the largest increase has occurred in Paikgachha, Mollahat, Morelganj, Khulna and Asasuni. In the first, the increase is over 20 per cent., in the 2nd and 3rd over 18 and 17 per cent. respectively, and in the 4th and 5th over 9 per cent. It may be said generally that the *thanas* in which there were large areas to be reclaimed have shown the largest increases.

115. *Collection and arrangement of schedules.*—Before the census had actually been taken, proper arrangements were made for collecting the schedules immediately after the 26th February, and for their transmission to the district office. The enumerators, as soon as they had finally written up their books, made them over to their supervisors, who forwarded them promptly to the Charge Superintendents, from whom they were all received and stored in the record-room Very early in March the record-keeper was appointed to take charge of these schedules, which were promptly made into packets and numbered and registered by him before the opening of the abstraction office. The yellow slips were attached regularly later on. There was no delay on the part of the record-keeper in preparing and issuing the packets for abstraction.

116. *A rough preliminary count of the population.*—All "O" forms were received from the Charge Superintendents in due time. They were added up with as much accuracy as possible, and the total population of the district was sent by a telegram to the Census Commissioner at Simla on the 6th March. The rough total of the district thus arrived at was 1,160,728. This figure subsequently increased to 1,162,179 by addition of 1,451 persons which had been omitted by the supervisors in totalling the "M" forms. When the actual compilation had been carried out, it was found that the total population of the district was 1,177,652; so that between the rough and actual total there was an increase of 6,473 persons. The cause of this increase is due to the fact that the enumerators had, in many cases, committed mistakes in filling up the abstracts of the census schedules.

117. *Accommodation and furniture*—As soon as the Census Superintendent's circular No. 6 was received, arrangements were made for the accommodation of the census office in the Public Works Department Inspection Bangalow, with the permission of the Department concerned. The Bangalow is a spacious one, containing five rooms and two *verandahs*, which were again partitioned off by means of mat walls in order to provide the necessary compartments for abstraction. This was done with as little expense as possible. As to furniture, very little was needed for the census office—only a few mats and iron bar chairs were purchased at the ordinary prices. Other furniture, such as tables, chairs, almirahs, stools, and racks were borrowed from other departments.

118. *Establishment employed, and duration of office.*—The establishment originally allotted for this district consisted of three full gangs for one and a half million of population. But this sanction was subsequently retracted, and only two full gangs were employed for a million of population, although the population of the district was 1,177,652. As the orders of the Census Commissioner and Government for completion of abstraction on the 31st July and tabulation on the 15th August grew more and more pressing, the existing establishment of abstractors, reabstractors, and tabulators was doubled in the beginning of July, in order to finish the work within the prescribed time. The abstraction was completed on the 28th July and tabulation on the 25th August. The census office was finally closed on the 31st August.

119. *Qualifications of the compiling staff and pay.*—So great was the number of clerks required for carrying on the three operations in the district census office, that it was impossible to fix any educational qualifications as a condition of employment. At first an attempt was made to entertain as enumerators only those who did good work in other departments, but as many of them did not appear in proper time, all who could read and write well in Bengali and in English and seemed intelligent and respectable were employed. The supervising staffs were mostly selected and taken from the permanent establishments. The pay allowed to abstractors and tabulators varied from Rs. 12 to Rs. 15, and that given to the checking and supervising clerks ranged from Rs. 15 to Rs. 30. These remunerations were found insufficient to attract a better class of men in the mufassal.

120. *General plan of the census compilation.*—The compilation of census figures was divided into three processes, viz., abstraction, reabstraction, and tabulation. In the first process the particulars in the schedules for the different individuals were abstracted into a set of sheets, 12 in number, each giving a different statistic for the purpose of preparation of the Imperial tables. These abstraction sheets were then verified and adjusted by means of test-slips. From the sheets thus corrected, 26 tabulation registers were prepared for each *thana*, from which the necessary figures were submitted to the central office by means of totalling forms. These three operations were satisfactorily carried out, and the system worked well in compiling the census figures.

121. *Abstraction.*—The abstraction office was opened on the 30th March. The abstractors employed carried on their work throughout with a methodical advance, and in no instances failed to return the full tale of work. At the outset the tasks seemed to be somewhat heavy, but they were found by the abstractors to be easy and feasible later on. No difficulty was encountered by the abstractors in giving full tale of work on any of the sheets abstracted by them. Only the task on sheet No. II, which contained age-periods, was practically found to be somewhat difficult and excessive. The tale should have been reduced from 2,500 to 1,666 The practice of noting the total number of males and females on the brown leaves of the schedule books proved very successful in verifying the sex-totals on different sheets. A similar practice of keeping a note for religion, if introduced, would have been very useful in verifying the totals for each religion. The reader-system suited sheet No. I very well. It would have been better if this system had been adopted on some of the other more difficult sheets, viz., Nos. III and XI. The dotting-system was introduced very late—towards the end of June. The advantage of this system was so great that it left no excuse to the abstractors for turning out bad work, and it made sheet No. I a safe basis of adjustment without reabstraction In fact the practice amounted to a rapid reabstraction, and consequently it would have produced excellent results on all sheets if adopted early in this office. The results of abstraction made from enumerators' schedules may be considered to be very accurate. The abstractors were never allowed to abstract anything more or less from the schedules. As much as possible every occupation was abstracted without any attempt being made to place it in its proper category of employment, and every caste and sub-caste was similarly treated, and on no account was grouped with any other.

122. *Reabstraction and adjustment.*—The reabstraction work was at first started according to the original plan in the middle of March, when the test-slips for the first eight main packets had been completed But the plan was subsequently found defective, and the work was commenced on a modified form in the beginning of May. The principal cause of this modification was that the old procedure involved much difficulty in securing accuracy of abstracted figures by thorough reabstraction, consequently the system of adjustment at the rate of one per cent. was introduced The adjustment on all sheets was principally made on the basis of sheet No. 1, which was invariably reabstracted. As far as possible the limit of adjustment never exceeded 1 per cent. in correcting the abstracted sheets The limit of adjustment allowed under the rules did not affect the census figures. The test-slip on the whole, was devised very well, and contained all that was necessary to check thoroughly the totals of the abstracted sheets. A separate caste test-slip would have proved equally efficacious if introduced for intercomparison of castes, for which much trouble had to be taken by the adjustment clerks throughout. The reabstraction work was completed on the 7th August

123 *Tabulation.*—The commencement of tabulation was delayed for some time on account of non-receipt of a sufficient quantity of vernacular tabulation registers The work was, however, commenced from the end of May with one gang of tabulators only This establishment was subsequently doubled to make up the arrears. But when the Government demand became very pressing for finishing the work within a short time, two more gangs of tabulators were employed in the beginning of August. The full daily task fixed at first for each tabulator was to complete tabulation from 50 sheets. This task appeared to be very heavy, and was consequently reduced to 40 sheets per diem. This task was fully completed by every tabulator. The tabulation work could not be carried on constantly on any fixed principle, owing to the issue of many conflicting circulars from time to time. The original arrangement was to send all the tabulation registers, when finished, to the central office. But it was subsequently modified by the Census Commissioner, who directed the figures to be returned by means of totalling forms and the registers Nos. VI*a*, VI*b*, VI*c* to be sent in their entirety. The duty of preparing the totalling forms was altogether a new task thrown on the tabulators and entailed much additional work on them in preparing them. All the registers Nos. VI*a*, VI*b*, VI*c* were despatched at one time to the central office. There was, however, some delay in sending a few totalling forms. The delay was unavoidable, because the tabulators could not keep pace with their heavy work. The results of tabulation were very satisfactory. The forms and registers were all examined in the central office, and they have been found to be correctly prepared.

124 *Printed forms.*—All forms required for census compilation were promptly supplied by the Superintendent of Stationery. They were kept in good order, and used with much care and economy. The total wastage of forms did not exceed 5 per cent. There remained very few forms of register No. XX and abstraction sheet No. VII, which will be shortly sold with other waste papers.

125. *Stationery.*—The stationery articles supplied by the Superintendent of Stationery were distributed according to the scale fixed by the census rules. Ink-stands, steel pens, nibs and ink, which fell short, were locally purchased for the use of the tabulators. The expenditure on this head was as small as possible.

126 *Disposal of schedules.*—It was at first ordered by Government that the schedule books should be torn up and sold as waste papers on the completion of the Provincial census report. But instructions have recently been received from Government that the previous order on this subject should not be acted on at present. The schedules have now been kept in tin-lined boxes and deposited in the census record-room.

127. *Disposal of tabulation registers and abstraction sheets.*—The tabulation registers have been serially arranged and kept in bundles, *thana* by *thana*, on the racks of the census record-room. They will be removed to the Magistrate's record-room on receipt of all registers

Nos. VI*a*, VI*b*, VI*c*, from the office of the Census Superintendent. The abstraction sheets will be sold, and the sale proceeds will be credited to Government agreeably to the orders recently received on the subject.

128. *Condition of A and B registers.*—At first an arrangement was proposed by the Census Superintendent that the extra clerks sanctioned for each gang should be employed in rewriting the registers A and B; but subsequently this proposal was changed, and the extra men were employed as R slip clerks, and the rewriting of the registers was postponed. Again, in September last a report was asked for as to the condition of the registers A and B, and the probable cost of preparing a duplicate copy of the latter for record in the office of the Inspector-General of Registration. A report was submitted accordingly, but no reply has yet been received on the subject. No attempt has since been made to rewrite the registers for want of establishment.

129. *Expenditure.*—The total expenditure for compilation, as calculated in the Census Superintendent's Office, amounted to Rs. 7,058, which exceeded the sanctioned allotment by nearly Rs. 900. This excess amount was on account of retaining additional establishments with the special sanction of the Census Superintendent.

130. *Receipt.*—Only Rs. 20 was recovered by the sale of office furniture and mat walls. The amount was credited in the local treasury, and an intimation of the fact was duly given to Office of the Superintendent of Census.

131. *Inspection and remarks.*—The census office was thrice inspected by the travelling supervisors, who minutely examined the work of compilation in its various departments, and the results were very satisfactory. On the whole, the work done in the census office of this district was all along pronounced to be excellent in the census circulars.

132. *Conduct of clerks and punishments.*—The conduct of the clerks employed in the census compilation was all along very satisfactory. No fudging or dishonesty was ever detected in their work, and there was very little occasion for inflicting fines on them.

133. *General conduct of office work.*—The Inspector managed the whole work thoroughly well, and the record-keeper also took great interest in his work. The Census Deputy Magistrate, Babu Purno Chandra Bysak, supervised the work with care.

L. A.—Reg. No. 6355J of 1894-95—90—7-2-97.